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विवेकचूडामणि

VIVEKA- CŪDĀMAṆI

of
Śrī Śaṅkarācārya

Translated by
Swāmī Mādhavānanda

Advaita Ashrama.

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VIVEKACŪDĀMAṆI

OF

ŚRĪ ŚAṆKARĀCĀRYA

Text, with English Translation, Notes
and Index

SWAMI MADHAVANANDA



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FOREWORD

Scarcely any introduction is needed for a book that professes to be, as its title—"Crest-jewel of Discrimination"—shows, a masterpiece on Advaita Vedanta, the cardinal tenet of which is: ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः—"Brahman alone is real, the universe is unreal, and the individual soul is no other than the Universal Soul." Being an original production of Śaṅkara's genius, the book combines with a searching analysis of our experience an authoritativeness and a depth of sincerity that at once carry conviction into the heart of its readers. The whole book is instinct with the prophetic vision of a Seer, a man of Realization, and the expression is so lucid and poetical that quite a new life has been breathed into the dry bones of philosophical discussion, and that, too, on the most abstruse subject ever known.

In preparing this edition, which is a reprint in book-form from the *Prabuddha Bhārata*, the translator gratefully acknowledges his indebtedness to the admirable Sanskrit commentary of Swami Keshavacharya of the Munimandal, Kankhal, which along with the Hindi translation would be highly useful to those who want a fuller knowledge of this book.

For facility of reference an Index has been added, and the book, it is hoped, will in its present form be a vademecum to all students of Advaita Philosophy.

PREFACE TO THE SECOND EDITION

In this edition the book has been generally revised, and some improvement has been made as regards printing and other matters. All this, it is hoped, will make the book more acceptable to the public.

Mayavati, 1926.

REPORT TO THE GOVERNMENT

In this report the Board has been requested to report on the progress of the work of the Board during the year 1913. The Board has been very busy during the year, and has been able to complete a large amount of work. All the work has been done in accordance with the plan of work approved by the Board at its meeting in January, 1913.

Respectfully,
The Board

VIVEKACŪḌĀMAṆI

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

1. I bow to Govinda, whose nature is Bliss Supreme, who is the *Sadguru*,¹ who can be known only from the import of all Vedānta, and who is beyond the reach of speech and mind.

[*'Viveka'* means discrimination, *'cūḍā'* is crest, and *'maṇi'*, jewel. Hence the title means 'Crest-jewel of discrimination'. Just as the jewel on the crest of a diadem is the most conspicuous ornament on a person's body, so the present treatise is a masterpiece among works treating of discrimination between the Real and the unreal.

In this opening stanza salutation is made to God (Govinda), or to the Guru, in his absolute aspect. It may be interesting to note that the name of Śaṅkara's Guru was Govindapāda, and the *śloka* is ingeniously composed so as to admit of both interpretations.

¹*Sadguru*—lit. the highly qualified preceptor, and may refer either to Śaṅkara's own Guru or to God Himself, who is the Guru of Gurus.]

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-

मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥

2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brāhmaṇahood; rarer still is the attachment to the path of Vedic religion;

higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realization, and continuing in a state of identity with Brahman—these come next in order. (This kind of) *mukti* (liberation) is not to be attained except through the well-earned merits of a hundred crore of births.

दुर्लभं त्रयमेवैतद्देवानुग्रहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

3. These are three things which are rare indeed and are due to the grace of God—namely a human birth, the longing for liberation, and the protecting care of a perfected sage.

लब्ध्वा कथंचिन्नरजन्म दुर्लभं

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्ती न यतेत मूढधीः

स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ ४ ॥

4. The man who, having by some means obtained a human birth, with a male body¹ and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.

[¹A male body—Because men, in addition to their physical advantages, have always enjoyed certain social advantages as well over women.]

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।

दुर्लभं मानुषं देहं प्राप्य तत्रापि पीरुषम् ॥ ५ ॥

5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end¹ of this life?

[¹*The real end etc.—viz. Liberation.*]

वदन्तु शास्त्राणि यजन्तु देवान्
 कुर्वन्तु कर्माणि भजन्तु देवताः ।
 आत्मैक्यबोधेन विनापि मुक्ति-
 र्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

6. Let people quote the scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no liberation without the realization of one's identity with the Ātman, no, not even in the lifetime¹ of a hundred Brahmās put together.

[¹*Lifetime etc.*—That is, an indefinite length of time. One day of Brahmā (the Creator) is equivalent to 432 million years of human computation, which is supposed to be the duration of the world.]

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
 ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७ ॥

7. There is no hope of immortality by means of riches—such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of liberation.

[The reference is to Yājñavalkya's words to his wife Maitreyī, *Bṛhadāraṇyaka* II. iv. 2. Cf. the Vedic dictum, न कर्मणा न प्रजया घनेन त्यागेनैके अमृतत्वमानयुः—'Neither by rituals, nor by progeny, nor by riches, but by renunciation alone some attained immortality.']

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन् ।

सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

8. Therefore the man of learning should strive his best for liberation, having renounced his desire for pleasures from external objects, duly¹ approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.

[¹Duly—That is, according to the prescribed mode. (Vide *Maṇḍaka*, I. ii. 12.) The characteristics of a qualified Guru are given later on in *śloka* (verse) 33.]

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

9. Having attained the *yogārūḍha* state,¹ one should recover oneself, immersed in the sea of birth and death, by means of devotion to right discrimination.

[¹*Yogārūḍha* state—Described in *Gītā*, VI. 4—“When one is attached neither to sense-objects nor to actions, and has given up all desires, then he is said to be *yogārūḍha* or to have ascended the *yoga-path*.”]

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्वीरैरात्माभ्यास उपस्थितैः ॥ १० ॥

10. Let the wise and erudite man, having commenced the practice of the realization of the Ātman give up all works¹ and try to cut loose the bonds of birth and death.

[¹*All works*—All works done with motive, including the good ones prescribed in the scriptures and those that are evil, which men do, prompted by their own nature.]

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

11. Work leads to purification of the mind, not to perception of the Reality. The realization of Truth is brought about by discrimination and not in the least by ten millions of acts.

[The idea is: That works prescribed by the scriptures, when properly done, cleanse the mind of its impurities. Then the Truth flashes of itself.]

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।

भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ १२ ॥

12. By adequate reasoning the conviction of the reality¹ about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

[¹*Reality etc.*—That is, that it is a rope and not a snake, for which it was mistaken.]

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः ।

न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३ ॥

13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise,¹ and not by bathing in the sacred waters, nor by gifts, nor by a hundred *Prāṇāyāmas* (control of the vital force).

[¹*The wise*—Men of realization.]

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ १४ ॥

14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard.

[The qualifications will be enumerated in stanzas 16 and 17.]

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

15. Hence the seeker after the Reality of the Ātman should take to reasoning, after duly approaching the Guru, who should be the best of the knowers of Brahman, and an ocean of mercy.

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६ ॥

16. An intelligent and learned man skilled in arguing in favour of the scriptures and in refuting counter-arguments against them—one who has got the above characteristics is the fit recipient of the knowledge of the Ātman.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is

longing for liberation, is alone considered qualified to inquire after Brahman.

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।

येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ १८ ॥

18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्रफलभोगविरागस्तदनन्तरम् ।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९ ॥

19. First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for liberation.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ २० ॥

20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (*viveka*) between the Real and the unreal.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥ २१ ॥

21. *Vairāgya* or renunciation is the desire to give up all transitory enjoyments (ranging) from those¹ of an (animate) body to those of Brahmāhood (having² already known their defects) from observation, instruction and so forth.

[¹*From those etc.*—Brahmā is the highest being in the scale of relative existence. The seeker after Freedom has to transcend this scale undetained by enjoyments implying subject-object relation, and realize his Self as Existence-Knowledge-Bliss Absolute.

²*Having etc.*—दृशनखवणादिभिः may also be rendered as, '(the giving up being effected) through all the enjoying organs and faculties'.]

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२ ॥

22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called *Śama* or calmness.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २३ ॥

23. Turning both kinds¹ of sense-organs away from sense-objects and placing them in their respective centres, is called *Dama* or self-control. The best *Uparati* or self-withdrawal consists in the mind-function ceasing to be affected by external objects.

[¹*Both kinds etc.*—viz. the organs of knowledge and those of action.]

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called *Tiikṣā* or forbearance.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् ।

सा श्रद्धा कथिता सद्भिर्न्या वस्तूपलभ्यते ॥ २५ ॥

25. Acceptance¹ by firm judgment as true of what the scriptures and the Guru instruct, is called by sages *Śraddhā* or faith, by means of which the Reality is perceived.

[¹Acceptance etc.—Not to be confused with what is generally called blind acceptance. The whole mind must attain to that perfect state of assured reliance on the truth of instructions received, without which a whole-hearted, one-pointed practice of those instructions is not possible.]

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २६ ॥

26. Not¹ the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called *Samādhāna* or self-settledness.

[¹Not etc.—That is, not the mere intellectual or philosophical satisfaction in thinking of or studying the Truth. The intellect must be sought to be resolved into the higher activity of concentration on the Truth.]

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।

स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २७ ॥

27. *Mumukṣutā* or yearning for Freedom is the desire to free oneself, by realizing one's true nature, from all bondages from that of egoism to that of the body—bondages superimposed by Ignorance.

मन्दमध्यमरूपापि वैराग्येण शमादिना ।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २८ ॥

28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of *Vairāgya* (renunciation), *Śama* (calmness), and so on.

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

29. In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।

मरौ सलिलवत्तत्र शमादेर्भानिमात्रता ॥ ३० ॥

30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances,¹ like water in a desert.

[¹*Mere appearances etc.*—That is, they are without any stability and may vanish like the mirage any time. For without burning renunciation and desire for Freedom, the other practices may be swept off by a strong impulse of infatuation or some strong blind attachment.]

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ ३१ ॥

31. Among things conducive to liberation, devotion (Bhakti) alone holds the supreme place. The seeking¹ after one's real nature is designated as devotion.

[¹*The seeking etc.*—This definition is from the Advaita standpoint. Dualists, who substitute Īvara, the Supreme Lord, for the Ātman or Supreme Self immanent in beings, of course define Bhakti otherwise. For example, Nārada defines it as सा कस्मैचित् परमप्रेमरूपा—"It is of the nature of extreme love to some Being," and Śāṇḍilya, another authority on the subject, puts it as सा परानुरक्तिरीश्वरे—"It is extreme attachment to Īvara, the Lord." On reflection it will appear that there is not much difference between the definitions of the two schools.]

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।

उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ ३२ ॥

32. Others maintain that the inquiry into the truth¹ of one's own Self is devotion. The inquirer about the truth of the Ātman who is possessed of the above-mentioned² means of attainment should approach a wise preceptor, who confers emancipation from bondage.

[¹*Truth etc.*—This is simply putting the statement of the previous *śloka* in another way, for we are the Ātman in reality, though ignorance has veiled the truth from us.

²*Above-mentioned*—Enumerated in *ślokas* 19 and 31.]

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।

अहेतुकदयासिन्धुर्वन्धुरानमतां सताम् ॥ ३३ ॥

33. Who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman *par excellence*, who has withdrawn himself into Brahman; who is calm, like fire¹ that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.

[¹Fire etc.—Cf. *Śvetāśvatara*, VI. 19. The state of mergence in Brahman and the perfect cessation of all activity of the relative plane is meant.

The *śloka* is an adaptation of the language of the Śruti.]

तमाराध्य गुरुं भक्त्या प्रह्वप्रथयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३४ ॥

34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know:

स्वामिन्नमस्ते नतलोकवन्द्यो

कारुण्यसिन्धो पतितं भवाढ्यो ।

मामुद्धरात्मीयकटाक्षदृष्ट्या

ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ ३५ ॥

35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.

[The expression abounding in hyperbole, is characteristically Oriental. The meaning is quite plain.]

दुर्वारसंसारदवाग्नितप्तं

दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः

शरण्यमन्यद्यदहं न जाने ॥ ३६ ॥

36. Save me from death, afflicted as I am by the unquenchable fire¹ of this world-forest, and shaken violently by the winds of an untoward lot,² terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.

[¹Fire etc.—The world (*Saṁsāra*) is commonly compared to a wilderness on fire. The physical and mental torments are referred to.

²Untoward lot—the aggregate of bad deeds done in one's past lives, which bring on the evils of the present life.]

शान्ता महान्तो निवसन्ति सन्तो

वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षवं जना-

नहेतुनान्यानपि तारयन्तः ॥ ३७ ॥

37. There are good souls, calm and magnanimous, who do good¹ to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.

[¹Do good etc.—That is, unasked, out of their heart's bounty, as the spring infuses new life into animate and inanimate nature, unobserved and unsought. The next *śloka* follows up the idea.]

अयं स्वभावः स्वत एव यत्पर-

श्रमापनोदप्रवर्णं महात्मनाम् ।

सुधांशुरेष स्वयमर्ककर्कश-

प्रभाभितप्तामवति क्षितिं किल ॥ ३८ ॥

38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतै-

र्युष्मद्वाक्कलशोज्झितैः श्रुतिमुखैर्वाक्यामृतैः सेचय ।

संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ३९ ॥

39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear—do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own.

[Stripped of metaphor the *śloka* would mean: Take pity on me and teach me the way out of this world and its afflictions.]

कथं तरेयं भवसिन्धुमेतं

का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥ ४० ॥

40. How to cross this ocean of phenomenal existence, what is to be my fate, and which¹ of the means should I adopt—as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.

[¹Which etc.—Among the various and often conflicting means prescribed in the Śāstras, which am I to adopt?]

तथा वदन्त शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसाद्रंदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ ४१ ॥

41. As he speaks thus, tormented by the afflictions of the world—which is like a forest on fire—and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear.

विद्वान् स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४२ ॥

42. To him who¹ has sought his protection, thirsting for liberation, who duly obeys the injunctions of the scriptures, who is of a serene mind, and endowed with

calmness—to such a one) the sage proceeds to inculcate the truth out of sheer grace.

[This verse is an adaptation of *Muṇḍaka*, I. ii. 13.

¹ *Who etc.*—The adjectives imply that he is a qualified aspirant.]

मा भैष्ट विद्वस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ ४३ ॥

43. Fear not, O learned one, there is no death for thee; there *is* a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ ४४ ॥

44. There *is* a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of *Samsāra* and attain the supreme bliss.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४५ ॥

45. Reasoning on the meaning of the Vedānta leads to efficient knowledge,¹ which is immediately followed by the total annihilation of the misery born of relative existence.

[¹ *Efficient knowledge*—The highest knowledge, which consists in the realisation of the identity of the individual soul with Brahman.]

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो-
 मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
 यो वा एतेष्वेव तिष्ठत्यमुष्य
 मोक्षोऽविद्याकल्पिताद्देहवन्धात् ॥ ४६ ॥

46. Faith,¹ devotion, and the *yoga* of meditation—these are mentioned by the Śruti as the immediate factors of liberation in the case of a seeker; whoever abides in these gets liberation from the bondage² of the body, which is the conjuring of ignorance.

[The reference is to *Kaivalya Upaniṣad*, I. 2.

¹Faith—*Śraddhā*, devotion—*Bhakti*. These have been defined in *śloka*s 25, 31, and 32.

²*Bondage etc.*—That is, identification of the Self with the body, which is solely due to ignorance or *Avidyā*.]

अज्ञानयोगात्परमात्मनस्तव
 ह्यनात्मबन्धस्तत एव संसृतिः ।
 तयोर्विवेकोदितबोधवह्नि-
 रज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७ ॥

47. It is verily through the touch of ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of ignorance together with their root.

शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।

यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ ४८ ॥

The disciple said :

48. Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

49. What is bondage, forsooth? How has it come (upon the Self)? How does it continue to exist? How is one freed from it? What is this non-Self? And who is the Supreme Self? And how can one discriminate between them?—Do tell me about all these.

श्रीगुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।

यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५० ॥

The Guru replied :

50. Blessed art thou! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of ignorance!

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५१ ॥

51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage.

[In this and the next few *Mokas* the necessity of direct realization is emphasised as the only means of removing ignorance.]

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५२ ॥

52. Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५३ ॥

53. The patient who takes (the proper) diet and medicine is alone seen to recover completely—not through work done by others.

वस्तुस्वरूपं स्फुटबोधचक्षुषा

स्वेनैव वेद्यं न तु पण्डितेन ।

चन्द्रस्वरूपं निजचक्षुषैव

ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५४ ॥

54. The true nature of things is to be known *personally*, through the eye of clear illumination, and not through a sage; what the moon exactly is, is to be known with one's own eyes; can others make him know it?

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।

कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ ५५ ॥

55. Who but one's own self can get rid of the bondage caused by the fetters of ignorance,¹ desire, action and the like, aye, even in a hundred crore of cycles²?

[¹*Ignorance etc.*—Ignorance of our real nature as the blissful Self leads to *desire* which in its turn impels us to *action*, entailing countless sufferings.

²*Cycles—Kalpa*, the entire duration of the evolved universe. See note on *śloka* 6.]

न योगेन न सांख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ ५६ ॥

56. Neither¹ by Yoga,² nor by Sāṅkhya,³ nor by work,⁴ nor by learning, but by the realization of one's identity with Brahman is liberation possible, and by no other means.

[¹*Neither etc.*—None of these, if practised *mechanically*, will bring on the highest knowledge, the absolute identity of the Jīva and Brahman, which alone, according to Advaita Vedānta, is the supreme way to liberation.

²*Yoga*—It may mean Haṭha Yoga which strengthens the body.

³*Sāṅkhya*—According to the Sāṅkhya philosophy, liberation is achieved through discrimination between the Puruṣa (Soul) and the Prakṛti (Nature). The Puruṣa is sentient but inactive, and all activity belongs to the Prakṛti, which is non-sentient, yet independent of the

Puruṣa. The Sāṅkhyas also believe in a plurality of souls. These are the main differences between the Sāṅkhya and Vedānta philosophies.

⁴*Work*—Work for material ends, such as getting to heaven and so forth, is meant.

Compare *Śvetāśvatara*, III. 8—"Seeing Him alone one transcends death, there is no other way."]

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५७ ॥

57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty.

वाग्वैखरी शब्दज्ञरी शास्त्रव्याख्यानकीशलम् ।

वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ ५८ ॥

58. Loud speech¹ consisting of a shower of words, the skill in expounding the scriptures, and likewise erudition—these merely bring on a little personal enjoyment to the scholar, but are no good for liberation.

[Book-learning, to the exclusion of realization, is deprecated in this and the following *śloka*.

¹*Loud speech*—Speech is divided into four kinds according to its degree of subtlety. *Vaikhari* is the lowest class, and represents articulate speech. Hence, dabbling in mere words is meant.]

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ५९ ॥

59. The study of the scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

[Prior to realization, mere book-learning without discrimination and renunciation is useless, since it cannot give us freedom; and to the man of realization it is all the more so, inasmuch as he has already achieved his life's end.]

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ ६० ॥

60. The scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self.

अज्ञानसर्पदण्डस्य ब्रह्मज्ञानीषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ ६१ ॥

61. For one who has been bitten by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) scriptures, *mantras* (sacred formulae) and medicines to such a one?

न गच्छति विना पानं व्याधिरीषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्देन मुच्यते ॥ ६२ ॥

62. A disease does not leave off if one simply utters the name of the medicine, without taking it; (similarly) without direct realization one cannot be liberated by the mere utterance of the word Brahman.

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।

ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३ ॥

63. Without¹ causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve liberation by the mere utterance of the word Brahman?—It would result merely in an effort of speech.

[¹*Without etc.*—By realising one's identity with Brahman, the One without a second, in Samādhi, one becomes the pure *Cit* (Knowledge Absolute), and the duality of subject and object vanishes altogether. Short of this, ignorance, which is the cause of all evil, is not destroyed.]

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।

राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४ ॥

64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'.

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं

निक्षेपः समपेक्षते नहि वहिः शब्दैस्तु निर्गच्छति ।

तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते

मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥६५॥

65. As a treasure¹ hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the Self, which is hidden by Māyā and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.

[¹*Treasure etc.—Nikāṣa.* The idea is: one must undergo the necessary practice.]

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ ६६ ॥

66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.

यस्त्वयाद्यं कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ ६७ ॥

67. The question that thou hast asked today is excellent, approved by those versed in the scriptures, aphoristic,¹ pregnant with meaning and fit to be known by the seekers after liberation.

[¹*Aphoristic—Terse and pithy.*]

शृणुष्वभावहितो विद्वन्धनमया समुदीर्यते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ ६८ ॥

68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of *Samsāra*.

मोक्षस्य हेतुः प्रथमो निगद्यते

वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितीक्षा

न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ६९ ॥

69. The first step to liberation is the extreme aversion¹ to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work² enjoined in the scriptures.

[¹*Aversion etc.*—These four have been defined in *Āloka* 20-24.

Cf. *Bṛhadāraṇyaka*, IV. iv. 23—द्यान्तो दान्त उपरतस्तिविष्णुः ।

²*All work*—See note on verse 10.]

ततः श्रुतिस्तन्मननं सतत्त्व-

ध्यानं चिरं नित्यनिरन्तरं मुनेः ।

ततोऽविकल्पं परमेत्य विद्वा-

निहैव निर्वाणसुखं समृच्छति ॥ ७० ॥

70. Then come hearing,¹ reflection on that, and long, constant and unbroken meditation² on the Truth for the *muni*.³ After that the learned seeker attains the supreme *nirvikalpa* state⁴ and realizes the bliss of *nirvāṇa* even in this life.

[Compare *Bṛhadāraṇyaka*, II. iv. 5.

¹*Hearing*—Of the Truth from the lips of the Guru.

²*Meditation*—The flowing of the mind in one unbroken stream towards an object.

³*Muni*—The man of reflection.

⁴*Nirvikalpa state*—That state of the mind in which there is no distinction between subject and object, all the mental activities are held in suspension, and the aspirant is one with his Ātman. It is a super-conscious state, beyond all relativity, which can be *felt* by the fortunate seeker, but cannot be described in words. The utmost that can be said of it is that it is inexpressible Bliss, and Pure Consciousness. *Nirvāṇa*, which literally means "blown out", is another name for this.]

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७१ ॥

71. Now I am going to tell thee fully about what thou oughtst to know—the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind.

मज्जास्थिमैदः पलरक्तचर्म-
 त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
 पादोरुवक्षोभुजपृष्ठमस्तकं-
 रङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७२ ॥

72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin, and cuticle, and consisting of the following limbs and their parts—legs, thighs, the chest, arms, the back, and the head:

अहंममेतिप्रथितं शरीरं
 मोहास्पदं स्थूलमितीयते बुधैः ।
 नभोनभस्वद्दहनान्बुभूमयः
 सूक्ष्माणि भूतानि भवन्ति तानि ॥ ७३ ॥

73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky,¹ air, fire, water, and earth are subtle elements. They—

[¹The sky etc.—These are the materials out of which the gross body has been formed. They have got two states—one subtle and the other gross.]

परस्परांशैर्मिलितानि भूत्वा
 स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति

शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४ ॥

74. Being united¹ with parts of one another and becoming gross, (they) form the gross body. And their subtle essences² form³ sense-objects—the group of five⁴ such as sound, which conduce to the happiness⁵ of the experiencer, the individual soul.

[¹*Being united etc.*—The process is as follows: Each of the five elements is divided into two parts. One of the two halves is further divided into four parts. Then each gross element is formed by the union of one-half of itself with one-eighth of each of the other four.

²*Subtle essences*—*Tanmātras*.

³*Form etc.*—by being received by the sense-organs.

⁴*Five etc.*—sound, touch, smell, taste, and sight.

⁵*Happiness etc.*—Happiness includes its opposite, misery.]

य एषु मूढा विषयेषु बद्धा

रागोरुपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यथ ऊर्ध्वमुच्चैः

स्वकर्मदूतेन जवेन नीताः ॥ ७५ ॥

75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come¹ and depart, up and down, carried amain by the powerful emissary² of their past action.

[¹*Come etc.*—Become subject to birth and death and assume various bodies from those of angels to those of brutes, according to the merits of their work.

²*Emissary etc.*—Just as a culprit seizing things not belonging to him is put in fetters and sentenced by the State officer in various ways, so

the Jiva, oblivious of his real nature, through his attachment to sense-objects is subjected to various kinds of misery.]

शब्दादिभिः पञ्चभिरेव पञ्च

पञ्चत्वमापुः स्वगुणेन बद्धाः ।

कुरङ्गमातङ्गपतङ्गमीन-

भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७६ ॥

76. The deer, the elephant, the moth, the fish, and the black-bee—these five have died, being tied to one or other of the five senses, viz. sound etc., through their own attachment.¹ What then is in store for man who is attached to all these five!

[¹*Own attachment*—The word *gūṇa* in the text means both 'a rope' and 'a tendency'.]

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।

विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ ७७ ॥

77. Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks¹ at them through the eyes.

[¹*Looks etc.*—The mention of the eyes here is only typical, and implies the other sense-organs also; contact with the external world by any organ is meant.]

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।

स एव कल्पते मुक्त्यै नान्यः पट्शास्त्रवेद्यपि ॥ ७८ ॥

78. He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for liberation, and none else—even though he be versed in all the six Śāstras.¹

[¹*Six Śāstras*—The six schools of Indian philosophy. Mere book-learning without the heart's yearning for emancipation does not produce any effect.]

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवृत्य वेगात् ॥ ७९ ॥

79. The shark of hankering catches by the throat those seekers after liberation who have got only an apparent dispassion (*vairāgya*) and are trying to cross the ocean of *Samsāra* (relative existence), and violently snatching¹ them away, drowns them half-way.

[¹*Snatching etc.*—From the pursuit of the knowledge of Brahman.]

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८० ॥

80. He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of *Samsāra*, free from all obstacles.

विषमविषयमार्गेऽगच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितसुजनगुरुवत्या गच्छतः स्वस्य युक्त्या

प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८१ ॥

81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end—know this to be true.

मोक्षस्य कांक्षा यदि वै तवास्ति

त्यजातिदूराद्विषयान्विषं यथा ।

पीयूषवत्तोषदयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ ८२ ॥

82. If indeed thou hast a craving for liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness, and self-control.

अनुक्षणं यत्परिहृत्य कृत्य-

मनाद्यविद्याकृतबन्धमोक्षणम् ।

देहः परार्थोऽयममुष्य पोषणे

यः सज्जते स स्वमनेन हन्ति ॥ ८३ ॥

83. Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of ignorance without beginning, and passionately seeks to nourish this body, which is an object for others¹ to enjoy, commits suicide thereby.

[¹For others etc.—To be eaten perchance by dogs and vultures after death.]

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदीं ततुं स गच्छति ॥ ८४ ॥

84. Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log.

मोह एव महामृत्युर्मुमुक्षोर्वंपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८५ ॥

85. So for a seeker after liberation the infatuation¹ over things like the body is a dire death. He who has thoroughly conquered this deserves the state of freedom.

[¹Infatuation—That he is the body etc., or that the body etc. are his.]

मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ ८६ ॥

86. Conquer the dire death of infatuation over thy body, wife, children, etc.—conquering which the sages reach that Supreme State¹ of Viṣṇu.

[¹Supreme State etc.—From *Bṛ-Veda*, 1. xxii. 20-21.]

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ ८७ ॥

87. This gross body is to be deprecated for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८ ॥

88. The gross body is produced by one's past actions out of the gross elements formed by the union¹ of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.

[¹ The union etc.—*Pañcikarāga* See note 1 on śloka 74.]

बाह्येन्द्रियैः स्थूलपदार्थसेवां

स्रक्चन्दनस्त्रयादिविचित्ररूपाम् ।

करोति जीवः स्वयमेतदात्मना

तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ८९ ॥

89. Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state.

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेविनः ॥ ९० ॥

90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world.

स्थूलस्य सम्भवजरामरणानि धर्माः
 स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
 वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
 पूजावमानबहुमानमुक्ता विशेषाः ॥ ९१ ॥

91. Birth, decay and death are the various characteristics of the gross body, as also stoutness etc.; childhood etc., are its different conditions; it has got various restrictions regarding castes¹ and orders of life²; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

[¹Castes—Brāhmaṇa etc.

²Orders of life—The student life, married life, etc.]

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
 घ्राणं च जिह्वा विषयावबोधनात् ।
 वाक्पाणिपादा गुदमप्युपस्थः
 कर्मेन्द्रियाणि प्रवर्णेन कर्मसु ॥ ९२ ॥

92. The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc. are organs of action, owing to their tendency to work.

निगद्यतेऽन्तःकरणं मनोधी-
 रहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
 मनस्तु संकल्पविकल्पनादिभि-
 र्बुद्धिः पदार्थाध्यवसायधर्मतः ॥ ९३ ॥

अत्राभिमानादहमित्यहंकृतिः ।

स्वायत्तिसन्धानगुणेन चित्तम् ॥ ९४ ॥

93-94. The inner organ (*antaḥkaraṇa*) is called *manas*, *buddhi*, ego or *citta*, according to their respective functions: *Manas*, from its considering the pros and cons of a thing; *Buddhi*, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and *Citta*, from its function of remembering things it is interested in.

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।

स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ ९५ ॥

95. One and the same *Prāṇa* (vital force) becomes *Prāṇa*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna* according to their diversity of functions and modifications, like gold,¹ water, etc.

[¹Like gold etc.—Just as the same gold is fashioned into various ornaments, and as water takes the form of foam, waves, etc.]

वागादि पञ्च श्रवणादि पञ्च

प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी

पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६ ॥

96. The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five *Prāṇas* the five elements ending with the ether, together with *buddhi* and the rest as also nescience,¹ desire and

action—these eight “cities” make up what is called the subtle body.

[¹*Nescience etc.*—See note on *śloka* 55.]

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽजादिरुपाधिरात्मनः ॥ ९७ ॥

97. Listen—this subtle body, called also the *Liṅga* body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes¹ the soul to experience the fruits of its past actions.² It is a beginningless superimposition on the soul brought on by its own ignorance.

[¹*Causes etc.*—This explains the word *Liṅga*: revealer of what is latent.

²*Past actions*—That are latent in the subtle body.]

स्वप्नो भवत्यस्य विभवत्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्र-
त्कालीननानाविधवासनाभिः ॥ ९८ ॥
कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।

यस्मादसङ्गस्तत एव कर्मभि-

र्न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९ ॥

98-99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams *buddhi*,¹ by itself,² takes on³ the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Ātman shines in Its own glory—with *buddhi* as Its only superimposition, the witness of everything, and is not touched by the least work that *buddhi* does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform.

[¹ *Buddhi*—Here stands for the *antaḥkāraṇa*, the “inner organ” or mind.

² *By itself*—Independently of the objective world.

³ *Takes on etc*—The Ātman is the one intelligent principle, and whatever *buddhi* does, it does borrowing the light of the Ātman.]

सर्वव्यापृत्तिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०० ॥

100. This subtle body is the instrument for all activities of the Ātman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Ātman is perfectly unattached.

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।

बाधिर्यमूकत्वमुखास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ १०१ ॥

101. Blindness, weakness, and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc. of the ear and so forth—but never of the Ātman, the Knower.

उच्छ्वासनिःश्वासविजृम्भणक्षु-
 न्प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
 प्राणादिकर्माणि वदन्ति तज्ज्ञाः
 प्राणस्य घर्मावशनापिपासे ॥ १०२ ॥

102. Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prāṇa and the rest, while hunger and thirst are characteristics of Prāṇa proper.

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
 अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०३ ॥

103. The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endued with a reflection of the Ātman.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
 सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ १०४ ॥

104. Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the *guṇas*¹ such as the *sattva*, assumes the three different states.²

[¹*Guṇas*—The three component factors of Prakṛti.

²*Different states*—Those of waking etc.]

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०५ ॥

105. When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Ātman.

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ १०६ ॥

106. Sense-objects are pleasurable only as dependent on the Ātman manifesting through them, and not independently, because the Ātman is by Its very nature the most beloved of all. Therefore the Ātman is ever blissful, and never suffers misery.

[*Vide Bhaddaranyaka, II. iv.—Yājñavalkya's teaching to his wife Maitreyi.*]

यत्सुषुप्तो निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०७ ॥

107. That in profound sleep we experience the bliss of the Ātman independent of sense-objects, is clearly attested¹ by the Śruti,² direct perception, tradition, and inference.

[¹Is clearly attested—*Jāgrati*, which is a plural verb.

²Śruti—*Chhândogya, Bhaddaranyaka, Kaupitaki*, and other Upaniṣads.]

अव्यक्तनाम्नी परमेशशक्ति-

रनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया

यया जगत्सर्वमिदं प्रसूयते ॥ १०८ ॥

108. Avidyā (Nescience) or Māyā, called also the Undifferentiated,¹ is the power² of the Lord. She is without beginning, is made up of the three *guṇas* and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

[¹The Undifferentiated—The perfectly balanced state of the three *guṇas*, where there is no manifested universe. When this balance is disturbed, then evolution begins.

²Power etc.—This distinguishes the Vedāntic conception of Māyā from the Sāṅkhya view of Prakṛti, which they call insentient and at the same time independent.]

सन्नाप्यसन्नाप्युभयात्मिका नो

भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्युभयात्मिका नो

महाद्भुताऽनिर्वचनीयरूपा ॥ १०९ ॥

109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

शुद्धाद्वयब्रह्मविवोधनाश्या

सर्पभ्रमो रज्जुविवेकतो यथा ।

रजस्तमःसत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११० ॥

110. *Māyā* can be destroyed by the realization of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her *guṇas* as *rajas*, *tamas*, and *sattva*, named after their respective functions.

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ १११ ॥

111. *Rajas* has its *Vikṣepa-Śakti*¹ or projecting power, which is of the nature of an activity, and from which this primeval flow² of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.

[¹*Vikṣepa-Śakti*—That power which at once projects a new form when once the real nature of a thing has been veiled by the *Āvaraṇa-Śakti*, mentioned later in *Śloka* 113.

²*Primeval flow etc.*—That is, the phenomenal world, alternately evolving and going back into an involved state. Cf. *Gītā*, XV. 4.]

कामः क्रोधो लोभदम्भाद्यसूयाऽ-

हंकारेर्ष्यामित्सराद्यास्तु घोराः ।

धर्मा एते राजसाः पुम्प्रवृत्ति-

यस्मादेषा तद्रजो बन्धहेतुः ॥ ११२ ॥

112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc.—these are the dire attributes of *rajas*, from which the worldly tendency of man is produced. Therefore *rajas* is a cause of bondage.

एषाऽऽवृत्तिर्नाम तमोगुणस्य

शक्तिर्यया वस्त्ववभासतेऽप्यथा ।

सैषा निदानं पुरुषस्य संसृते-

र्विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११३ ॥

113. *Āvṛti* or the veiling power is the power of *tamas*, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (*Vikṣepa*).

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-

व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।

भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्

हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृत्तिः

॥ ११४ ॥

114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Ātman, are overpowered by *tamas* and do not understand the Ātman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider

as true, and attach themselves to its effects. Alas! How powerful is the great *Āyiti-Sakti* of dreadful *tamas*!

अभावना वा विपरीतभावनाऽ-

संभावना विप्रतिपत्तिरस्याः ।

संसर्गयुक्तं न विमुञ्चति ध्रुवं

विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११५ ॥

115. Absence of the right judgment, or contrary judgment, want of definite belief¹ and doubt—these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.

[¹*Definite belief*—In the existence of a thing, even though there may be a vague notion of it.]

अज्ञानमालस्यजडत्वनिद्रा-

प्रमादमूढत्वमुखास्तमोगुणाः ।

एतैः प्रयुक्तो नहि वेत्ति किञ्चि-

न्निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११६ ॥

116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc. are attributes of *tamas*. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.¹

[¹*Stock or stone*—Lit. pillar.]

सत्त्वं विशुद्धं जलवत्तथापि

ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बतः सन्

प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११७ ॥

117. Pure *sattva* is (clear) like water, yet in conjunction with *rajas* and *tamas* it makes for transmigration. The reality of the Ātman becomes reflected in *sattva* and like the sun reveals the entire world of matter.

मिश्रस्य सत्त्वस्य भवन्ति धर्मा-

स्त्वमानिताद्या नियमा यमाद्याः ।

श्रद्धा च भक्तिश्च मुमुक्षुता च

दैवी च सम्पत्तिरसन्निवृत्तिः ॥ ११८ ॥

118. The traits of mixed *sattva* are an utter absence¹ of pride etc., and *Niyama*,² *Yama*,³ etc., as well as faith, devotion, yearning for liberation, the divine tendencies⁴ and turning away from the unreal.

[¹*Absence etc.*—The reference is to the higher attributes enumerated in the *Bhagavad-Gītā*, XIII. 8-12.

²*Niyama*—Purity, contentment, etc.

³*Yama*—Non-killing, truthfulness, etc. Vide Patañjali's *Yoga Aphorisms*, III. 30 and 32.

⁴*Divine tendencies*—The reference is to the opening *śloka*s of *Gītā*, XVI.]

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

तृप्तिः प्रहर्षः परमात्मनिष्ठा

यया सदानन्दरसं समृच्छति ॥ ११९ ॥

119. The traits of pure *sattva*¹ are cheerfulness, the realization of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Ātman, by which the aspirant enjoys bliss everlasting.

[¹ *Pure Sattva*—*Sattva* unmixed with *rajas* and *tamas*.]

अव्यक्तमेतत्त्रिगुणैर्निर्मुक्तं

तत्कारणं नाम शरीरमात्मनः ।

सुषुप्तिरेतस्य विभक्त्यवस्था

प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२० ॥

120. This Undifferentiated,¹ spoken of as the compound of the three *guṇas*, is the causal body of the soul.² Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.³

[¹ *Undifferentiated*—Mentioned in *Āloka*s 108 and following.

² *Soul*—Identifying itself through ignorance with this or the other two bodies.

³ *Suspended*—Not in perfect knowledge, as in *Samādhi*, but in ignorance. This is the differentia between these two states.]

सर्वप्रकारप्रमितिप्रशान्ति-

र्वीजात्मनावस्थितिरेव बुद्धेः ।

सुषुप्तिरेतस्य किल प्रतीतिः

किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२१ ॥

121. Profound sleep is the cessation of all kinds¹ of perception, in which the mind remains in a subtle, seed-like form. The test of this is the universal verdict,² "I did not know anything then".

[¹*All kinds etc.*—Including remembrance and delusion.

[²*Universal verdict etc.*—This negative remembrance proves the continuity of the mind even in the *suṣṣṭi* state.]

देहेन्द्रियप्राणमनोज्ञमादयः

सर्वे विकारा विषयाः सुखादयः ।

व्योमादिभूतान्यखिलं च विश्व-

मव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ १२२ ॥

122. The body, organs, *Prāṇas*, *Manas*, egoism, etc., all modifications, the sense-objects, pleasure, and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated—all this is the non-Self.

[This and the next *śloka* set forth what we are to avoid identifying ourselves with. We are the Pure Self, eternally free from all duality.]

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम्

॥ १२३ ॥

123. From *Mahat*¹ down to the gross body everything is the effect of *Māyā*. These and *Māyā* itself know thou to be the non-Self, and therefore unreal like the mirage in a desert.

[¹*Mahat*—Cosmic Intelligence. It is the first to proceed from the *Prakṛti* or *Māyā*. For the hierarchy vide *Kaṭha*, I. iii. 10-11.]

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।

यद्विजाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२४ ॥

124. Now I am going to tell thee of the real nature of the Supreme Self, realizing which man is freed from bondage and attains liberation.¹

[¹*Liberation—Kaivalya* literally means extreme aloofness.]

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ १२५ ॥

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths¹ or coverings:

[¹*Five sheaths etc.*—Consisting respectively of *Anna* (matter), *Prāṇa* (force), *Manas* (mind), *Vijñāna* (knowledge) and *Ānanda* (Bliss). The first comprises this body of ours, the next three make up the subtle body (*Sūkṣma Śarīra*), and the last the causal body (*Kāraṇa-Śarīra*). The Ātman referred to in this *śloka* is beyond them all. These *kośas* will be dealt with later on.]

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्बृत्तिसद्भावमभावमहमित्ययम् ॥ १२६ ॥

126. Which knows everything that happens in the waking state, in dream, and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism.—This is That.

[This *śloka* gives the purport of such Śruti passages as *Kena*, I. 6 and *Bṛhadāraṇyaka*, III. iv. 2.]

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ १२७ ॥

127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine.—This is that.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।

आभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १२८ ॥

128. By which¹ this universe is pervaded, but which nothing pervades, which shining,² all this (universe) shines as its reflection.—This is That.

[¹By which, etc.—Compare *Chhândogya*, III. xi. 6, and *Gītā*, X. 42.

²Which shining etc.—A reproduction of the sense of the celebrated verse occurring in *Kaṭha*, II. v. 15, *Muṇḍaka*, II. ii. 10, and *Svetâvatara*, VI. 14.]

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।

विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १२९ ॥

129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants!

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ १३० ॥

130. By which everything from egoism down to the body, the sense-objects, and pleasure etc., is known as palpably as a jar—for It is the essence of Eternal Knowledge!

[Compare *Bṛhadâraṇyaka*, IV. iii. 23.]

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो

येनेपिता वागसवश्चरन्ति ॥ १३१ ॥

131. This is the innermost Self,¹ the primeval Puruṣa (Being), whose essence is the constant realization of infinite Bliss, which is ever the same, yet reflecting² through the different mental modifications, and commanded³ by which the organs and *Prāṇas* perform their functions.

[¹Innermost Self.—Vide *Bṛhadāraṇyaka*, III. iv. and elsewhere.

²Reflecting etc.—Compare *Kena*, II. 4.

³Commanded etc.—See the opening *śloka* of the same Upaniṣad and the reply given to it later on.]

अत्रैव सत्त्वात्मनि धीगुहाया-

मव्याकृताकाश उद्ग्रकाशः ।

आकाश उच्चै रविवत्प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३२ ॥

132. In this very body, in the mind full of *sattva*, in the secret chamber of the intellect, in the *Ākāśa* known as the Unmanifested, the Ātman, of charming splendour, shines like the sun aloft, manifesting this universe through its own effulgence.

[This *śloka* gives a hint as to where to look for the Ātman. First of all there is the gross body; within this there is the mind or "inner organ", of which *buddhi* or intelligence, characterised by determination, is the most developed form; within *buddhi* again and pervading it, is the causal body known as the Unmanifested. We must seek the Ātman

within this. The idea is that the Ātman transcends all the three bodies, in fact the whole sphere of duality and materiality. The word "Akāśa" often occurs in the Śruti in the sense of the Ātman or Brahman. The *Vedānta Sūtras* (I. i. 22) discusses the question and decides in favour of this meaning.]

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ १३३ ॥

133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and *Prāṇas*, apparently taking their forms, like the fire¹ in a ball of iron; It neither acts nor is subject to change in the least.

[¹*Like the fire etc.*—Just as fire has no form of its own, but seems to take on the form of the iron ball which it turns red-hot, so the Ātman, though without form, seems to appear as *buddhi* and so forth.

Compare *Kaṭha*, II. ii. 9.]

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३४ ॥

134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.

[This *śloka* refers to the states, enumerated by Yūska, which overtake every being, viz. birth, existence, development, maturity, decay, and death. The Ātman is above all change.]

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिध्ववस्था-

स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५ ॥

135. The Supreme Self, different from the Prakṛti¹ and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe,² in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the *buddhi*,³ the determinative faculty.

[¹*Prakṛti*—The Mother of the entire manifested universe.

²*Gross and subtle universe*—The world of matter and thought.

³*Witness of the buddhi*—All actions that we seem to be doing are really done by the *buddhi*, while the Self ever stands aloof, the only Absolute Entity.]

नियमितमनसामुं त्वं स्वमात्मानमात्म-

न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरंगापारसंसारसिन्धुं

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३६ ॥

136. By means of a regulated mind and the purified intellect (*buddhi*), realize directly thy own Self in the body so as to identify thyself with It,¹ cross the boundless ocean

of *Samsāra* whose waves are birth and death, and firmly established² in Brahman as thy own essence, be blessed.

[¹ *With It*—Instead of with the gross, subtle, and causal bodies.

² *Established etc.*—By our very nature we are ever identified with Brahman, but through ignorance we think we are limited and so forth.]

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।

येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या

पुण्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्धत् ॥ १३७ ॥

137. Identifying the Self with this non-Self—this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes,¹ and preserves it by means of (agreeable) sense-objects,² by which he becomes bound as the caterpillar by the threads of its cocoon.

[¹ *Bathes*—Keeps clean and tidy.

² *Sense-objects etc.*—He runs after sense-pleasures, thinking that will conduce to the well-being of the body, but these in turn throw him into a terrible bondage, and he has to abjure them wholly to attain his freedom, as the caterpillar has to cut through its cocoon.]

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा

विवेकाभावाद्वा स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिक-

स्ततो योऽसद्ग्राहः स हि भवति बन्धः

शृणु सखे ॥ १३८ ॥

138. One who is overpowered by ignorance mistakes a thing for what it is not: It is the absence of discrimination¹ that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.

[¹ *Discrimination*—Between what is real (viz. the Self) and what is not real (viz. the phenomenal world).]

अखण्डनित्याद्वयबोधशक्त्या

स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृतिशक्तितरेषा

तमोमयी राहुरिवार्कविम्बम् ॥ १३९ ॥

139. This veiling power (*Āvṛti*), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal, and one without a second—as Rāhu¹ does the orb of the sun.

[¹ *As Rāhu etc.*—The reference is to the solar eclipse. In Indian mythology the sun is supposed to be periodically overpowered by a demon named Rāhu.]

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमा-

ननात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४० ॥

140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance

falsely identifies himself with this body, which is the non-Self. And then the great power of *rajas* called the projecting power¹ sorely afflicts him through the binding fetters of lust, anger, etc.

[¹*Projecting power*—See note 1 on *śloka* 111.]

महामोहग्राह्यसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्जोन्मज्जायं भ्रमति कुमतिः कुत्सितगतिः

॥ १४१ ॥

141. The man of perverted intellect, having his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates¹ the various states of the intellect (*buddhi*), as that is Its superimposed attribute, and drifts up and down² in this boundless ocean of *Samsāra*³, which is full of the poison of sense-enjoyment, now sinking, now rising—a miserable fate indeed!

[¹*Himself imitates etc.*—The Self is the real nature of every being, but a mistaken identification with the intellect causes him to appear as if he were active. See note 3 on *śloka* 135.]

²*Up and down*—Acquiring different bodies such as the angelic or the animal, according to his good or bad deeds, and enjoying or suffering therein.

³*Samsāra*—The entire relative existence.]

भानुप्रभासंजनिताभ्रपङ्क्ति-
भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ १४२ ॥

142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself.¹

[¹By itself—As if there were no Ātman at all. But the clouds vanish subsequently, and so does egoism too.]

कवलितदिननाथे दुर्दिने सान्द्रमेघै-

व्यथयति हिमझंझावायुरग्नौ यथैतान् ।

अविरततमसात्मन्यावृते मूढबुद्धि

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४३ ॥

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them,¹ so when the Ātman is hidden by intense ignorance, the dreadful *Vikṣepa-Śakti* (projecting power) afflicts the foolish man with numerous griefs.

[¹Blasts trouble them—The root व्यथ् has also a secondary meaning, namely, to cause to wander, which is also implied here. The verb क्षपयति in the last line, of this verse has also a similar meaning. The foolish man is made to take sometimes very low bodies—that is the meaning.]

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽऽत्मानं भ्रमत्ययम् ॥ १४४ ॥

144. It is from these two powers¹ that man's bondage has proceeded—beguiled by which he mistakes the body for the Self and wanders (from body to body).

[¹Two powers—Viz. the veiling and projecting powers—*Āvaraṇa* and *Vikāśa*.]

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
 रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
 अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
 नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४५ ॥

145. Of the tree of *Samsāra* ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul¹ is the bird on it.

[In this stanza *Samsāra* or relative existence is likened to a tree, and the simile is brought out in complete detail. The appropriateness of the comparisons will be patent on reflection. It is this kind of composition which shows Śaṅkara not only to be a great philosopher but a true poet also. And such *ślokas*, as the reader will find for himself, abound in this masterpiece of Vedāntic literature.

¹*Soul etc.*—Compare the beautiful *ślokas* of the *Māṇḍūkya Upaniṣad* (III. i. 1-2)—“द्वा सुपर्णा सयुजा सखाया” etc. With the ripening of knowledge the two birds coalesce into one, the Self alone remains, and life is known to be a dream.]

अज्ञानमूलोऽयमनात्मबन्धो
 नैसर्गिकोऽनादिरनन्त ईरितः ।
 जन्माप्ययव्याधिजरादिदुःख-
 प्रवाहपातं जनयत्यमुष्य ॥ १४६ ॥

146. This bondage of the non-Self springs from ignorance, is self-caused,¹ and is described as without beginning and end.² It subjects one to the long train of miseries such as birth, death, disease, and decrepitude.

[¹*Self-caused*—Not depending upon any other cause.

²*Without end*—Relatively speaking. On the realization of the Self it disappears.]

नास्त्रैर्न शस्त्रैरनिलेन बह्निना

छेतुं न शक्यो न च कर्मकोटिभिः ।

विवेकविज्ञानमहासिना विना

धातुः प्रसादेन शितेन मञ्जुना ॥ १४७ ॥

147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts¹—by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace² of the Lord.

[¹*Acts*—Enjoined by the scriptures, and done with motives.

²*Grace etc.*—An echo of *Kaṭha*, I. ii. 20. The Śruti has also a different reading—धातुप्रसादात्—which means, “through the purity of the mind, organs, etc.”—This meaning is also suggested here.]

श्रुतिप्रमाणैकमतेः स्वधर्म-

निष्ठो तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं

तेनैव संसारसमूलनाशः ॥ १४८ ॥

148. One who is passionately devoted to the authority of the Śrutis acquires steadiness in his *Syadharma*,¹ which

alone conduces to the purity of his mind. The man of pure mind realizes the Supreme Self, and by this alone *Samsāra* with its root² is destroyed.

[¹*Svādharma*—Lit. one's own duty, or the duty for which we are fit—which the *Gītā* enjoins on us all to perform, as the way to perfection.

²*Root*—Ignorance.]

कोशैरक्षमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम्

॥ १४९ ॥

149. Covered by the five sheaths¹—the material one and the rest—which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge.

[¹*Sheaths etc.*—See note on *Āloka* 125.]

They are called sheaths since they are coverings over the *Ātman*, which manifests Itself through them. From the *Annamaya* to the *Anandamaya* the sheaths are gradually finer and finer. Knowledge consists in going beyond them all by means of regulated practice and coming face to face, as it were, with the *Ātman*.]

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।

तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५० ॥

150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man.

[The water has not to be procured from anywhere else, it is already there; only the obstructions have to be removed. So also in the case of the *Ātman*.]

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।

नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५१ ॥

151. When all the five sheaths have been eliminated,¹ the Self of man appears—pure, of the essence of everlasting and unalloyed bliss, indwelling,² supreme, and self-effulgent.

[¹ *Eliminated*—Discriminated as being other than the Self.

² *Indwelling*—Dwelling within the heart of all.]

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५२ ॥

152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute, and becomes happy.

मुञ्जादिपीकामिव दृश्यवर्ग-

त्प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं

तदात्मना तिष्ठति यः स मुक्तः ॥ १५३ ॥

153. He indeed is free who discriminates between all sense-objects¹ and the indwelling, unattached and inactive² Self—as one separates a stalk³ of grass from its enveloping sheath—and merging⁴ everything in It, remains in a state of identity with That.

[¹ *Sense-objects*—Especially the body and its organs.

² *Inactive*—The witness of all activity.

³*Stalk etc.*—Compare *Kaṭha*, II. iii. 17.

⁴*Merging etc.*—Knowing that only the Ātman manifests Itself through name and form.]

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-

श्चाग्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-

र्नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५४ ॥

154. This body of ours is the product of food¹ and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones, and filth, and can never be the eternally pure, self-existent Ātman.

[¹*Food*—That built up the parent-bodies.]

पूर्वं जनेरधिभूतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५५ ॥

155. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold,¹ inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things?

[¹*Manifold*—Not a simple, but subject to constant transformations.]

पाणिपादादिमान्देहो नात्मा व्यङ्ग्येऽपि जीवनात् ।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ १५६ ॥

156. The body, consisting of arms, legs, etc. cannot be the Ātman, for one continues to live even when particular limbs are gone, and the different functions¹ of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all.

[¹Functions—Other than those directly interfered with.]

देहतद्धर्मतत्कर्मतदवस्थ्यादिसाक्षिणः ।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ १५७ ॥

157. That the Ātman as the abiding Reality is different from the body, its characteristics,¹ its activities, its states,² etc., of which It is the witness, is self-evident.

[¹Characteristics—Such as stoutness or leanness.

²States—Boyhood, youth, etc.]

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ १५८ ॥

158. How can the body, being a pack of bones, covered with flesh, full of filth, and highly impure, be the self-existent Ātman, the Knower, which is ever distinct from it?

त्वह्मांसमेदोऽस्थिपुरीषराश-

वहंमर्ति मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो

निजस्वरूपं परमार्थभूतम् ॥ १५९ ॥

159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones, and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.

देहोऽहमित्येव जडस्य बुद्धि-

देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनि ॥ १६० ॥

160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture¹ of body and soul, while the sage possessed of realization due to discrimination looks upon the eternal Ātman as his Self, and thinks, "I am Brahman".

[Three classes of people are distinguished in this *śloka*, of whom the Advaitist is of course given the highest place.

¹Mixture etc.—The average man thinks he is both body and soul acting in unison.]

अत्रात्मबुद्धिं त्यज मूढबुद्धे

त्वद्मांसमेदोऽस्थिपुरीषराशौ ।

सर्वात्मनि ब्रह्मणि निर्विकल्पे

कुरुष्व शान्तिं परमां भजस्व ॥ १६१ ॥

161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones, and filth, and identify

thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace.

देहेन्द्रियादावसति भ्रमोदितां

विद्वानहंतां न जहाति यावत् ।

तावन्न तस्यास्ति विमुक्तिवार्ता-

प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ १६२ ॥

162. As long as the book-learned man does not give up his mistaken identification with the body,¹ organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite² in the Vedānta philosophy.

[¹ *Body etc.*—In fact, the whole objective world.

² *Erudite etc.*—Mere book-learning is meant. Unless he has realized the state of oneness, he will be a mere talker, that is all.]

छायाशरीरे प्रतिबिम्बगात्रे

यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।

ययात्मबुद्धिस्तव नास्ति काचि-

ज्जीवच्छरीरे च तथैव माऽस्तु ॥ १६३ ॥

163. Just as thou dost not identify thyself with the shadow-body,¹ the image-body,² the dream-body,³ or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body⁴ also.

[¹ *Shadow-body*—The shadow of thy body.

² *Image-body*—The image or reflection of thy body, cast in water etc.

³ *Dream body*—The body that thou mayest assume in dreams.

⁴ *Living body*—The gross body, with the *Prāṇas* etc.]

देहात्मधीरेव नृणामसद्वियां

जन्मादिदुःखप्रभवस्य बीजम् ।

यतस्ततस्त्वं जहि तां प्रयत्ना-

त्यक्ते तु चित्ते न पुनर्भवाशा ॥ १६४ ॥

164. Identification with the body alone is the root that produces the misery of birth etc. of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.

[Compare *Chhândogya*, VIII. xii. 1.]

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं

प्राणो भवेत्प्राणमयस्तु कोशः ॥

येनात्मवानन्नमयोज्जुपूर्णः

प्रवर्ततेऽसौ सकलक्रियासु ॥ १६५ ॥

165. The *Prāṇa*, with which we are all familiar, coupled with the five organs¹ of action, forms the vital sheath, permeated² by which the material sheath³ engages itself in all activities as if it were living.

[¹*Organs etc.*—The brain centres which control speech, manual activity, locomotion, excretion, and reproduction. See *Śloka* 92.]

[²*Permeated etc.*—This activity, again, is a borrowed one, as will appear from the last line of the next *Śloka*.]

[³*Material sheath*—Described in *Ślokas* 154 and following.]

[For a description of the five *Kośas* (sheaths) the reader is referred to *Taittirīya* second chapter.]

नैवात्मापि प्राणमयो वायुविकारो

गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।

यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं

स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६६ ॥

166. Neither is the vital sheath the Self—because it is a modification of *Vāyu*,¹ and like the air it enters² into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self.

[¹*Vāyu*—The *Prāṇa-Vāyu* or life-force is meant here. The word commonly means air, which brings in the comparison in the next line.

²*Enters etc.*—That is, as breath which is its gross manifestation.]

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयां-

स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६७ ॥

167. The organs¹ of knowledge together with the mind form the mental sheath—the cause of the diversity of things such as “I” and “mine”. It is powerful and endowed with the faculty of creating differences of name etc. It manifests itself as permeating the preceding, i.e. the vital sheath.

[¹*Organs etc.*—The brain centres which control sight, hearing, smell, taste, and touch. See *śloka* 92.]

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
 प्रचीयमानो विषयाज्यधारया ।
 जाज्वल्यमानो बहुवासनेन्धनै-
 मनोमयाग्निर्वहति प्रपञ्चम् ॥ १६८ ॥

168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe.

[The sacrificial fire confers on the *Yajamāna*, or the man who performs the sacrifice, the enjoyments of the heavenly spheres. So the mind also confers on the Jīva or individual soul the pleasures of the objective world.]

It is the mind that projects the objective universe—this is the plain meaning. See *śloka* 170.]

न ह्यस्त्यविद्या मनसोऽतिरिक्ता
 मनो ह्यविद्या भवबन्धहेतुः ।
 तस्मिन्विनष्टे सकलं विनष्टं
 विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ १६९ ॥

169. There is no ignorance (*Avidyā*) outside the mind. The mind alone is *Avidyā*, the cause of the bondage of transmigration. When that is destroyed,¹ all else is destroyed, and when it is manifested, everything else is manifested.

[According to the Vedānta, there is no actual change in the Self, which is by nature pure and perfect. It is ignorance or *Avidyā* that has covered Its vision, so to say, and It appears as limited and subject to change. Now, this ignorance is imbedded in the mind, and when the

mind is thoroughly purified through *sādhana* or discipline, the glory of the Ātman manifests itself. This is said to be liberation.

[¹ Destroyed—In the highest or *Nirvikalpa Samādhi*.]

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या

भोक्त्रादिविश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेष-

स्तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७० ॥

170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer¹ etc. Similarly, in the waking state also, there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

[¹ *The experiencer etc.*—That is, the experiencer, the experienced, and experience; subject, object, and their coming into relation.]

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धेः ।

अतो मनःकल्पित एव पुंसः

संसार एतस्य न वस्तुतोऽस्ति ॥ १७१ ॥

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience.¹ Hence man's relative existence is simply the creation of his mind, and has no objective reality.

[¹ *Universal experience*—The subject has been touched on already. See *Uka* 121.]

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७२ ॥

172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and liberation too is caused by that alone.

देहादिसर्वविषये परिकल्प्य रागं

बध्नाति तेन पुरुषं पशुवद्गुणेन ।

वैरस्यमत्र विषवत् सुविधाय पश्चा-

देनं विमोचयति तन्मन एव बन्धात् ॥ १७३ ॥

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

[For the double meaning of the word *Guna*, see note on *śloka* 76.]

तस्मान्मनः कारणमस्य जन्तो-

बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुर्मलिनं रजोगुणै-

र्मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७४ ॥

174. Therefore the mind is the only cause that brings about man's bondage or liberation: when tainted by the effects of *rajas* it leads to bondage, and when pure and

divested of the *rajas* and *tamas* elements it conduces to liberation.

[A reminiscence of the second verse of *Amṛtabindu Upaniṣad*.]

विवेकवैराग्यगुणातिरेका-

च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।

भवत्यतो बुद्धिमतो मुमुक्षो-

स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ १७५ ॥

175. Attaining purity through a preponderance of discrimination¹ and renunciation,² the mind makes for liberation. Hence the wise seeker after liberation must first strengthen these two.

[¹ *Discrimination*—Between the Self and the non-Self.

² *Renunciation*—Of the non-Self.]

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७६ ॥

176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for liberation never go there.

मनः प्रसूते विषयानशेषान्

स्थूलात्मना सूक्ष्मतया च भोक्तुः ।

शरीरवर्णाश्रमजातिभेदान्

गुणक्रियाहेतुफलानि नित्यम् ॥ १७७ ॥

177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine,¹ the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action,² means,³ and results.⁴

[¹ *Gross or fine*—In the waking and dream states respectively.

² *Action*—To obtain desired results.

³ *Means*—For these actions.

⁴ *Results*—Such as enjoyment in heaven etc.]

असंगचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबध्य ।
अहंममेति भ्रमयत्यजस्रं

मनः स्वकृत्येषु फलोपभुक्तिषु ॥ १७८ ॥

178. Deluding the Jīva, which is unattached Pure Intelligence, and binding¹ it by the ties of body, organs, and *Prāṇas*, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself.

[¹ *Binding etc.*—Strictly speaking, it is our attachment to these that binds us.]

अध्यासदोषात्पुरुषस्य संसृति-
रध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥ १७९ ॥

179. Man's transmigration is due to the evil of superimposition,¹ and the bondage of superimposition is created

by the mind alone. It is this that causes the misery of birth etc. for the man of non-discrimination who is tainted by *rajas* and *tamas*.

[*Superimposition*—This is the favourite theme of the Vedānta philosophy, to explain how the ever-free Self came to be bound at all. The whole thing is a mistaken identity, a self-hypnotism, it says, and the way out of it lies in de-hypnotising ourselves.]

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ १८० ॥

180. Hence sages who have fathomed its secret have designated the mind as *Avidyā* or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।

विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ १८१ ॥

181. Therefore the seeker after liberation must carefully purify the mind. When this is purified, liberation is as easy of access as a fruit on the palm of one's hand.

मोक्षैकसक्त्या विषयेषु रागं

निर्भूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ १८२ ॥

182. He who by means of one-pointed devotion to liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman

regularly practises hearing, etc.,¹ succeeds in purging the *rājasika* nature of the intellect.

[¹ *Hearing etc.*—That is, hearing (from the lips of the Guru), reflection and meditation of the highest Vedāntic truth—the identity of the Jīva and Brahman.]

मनोमयो नापि भवेत्परात्मा

ह्याद्यन्तवत्त्वात्परिणामिभावात् ।

दुःखात्मकत्वाद्विषयत्वहेतो-

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८३ ॥

183. The mental sheath also cannot be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering, and is an object:¹ whereas the subject can never be identified with the objects of knowledge.

[¹ *Object*—Cognisable by the Self, which is the eternal subject.]

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ १८४ ॥

184. The *buddhi*¹ with its modifications² and the organs of knowledge, form the *Vijñānamaya Kośa* or knowledge sheath, of the agent, having³ the characteristics which are the cause of man's transmigration.

[¹ *Buddhi*—The determinative faculty.

² *Modifications*—Such as egoism.

³ *Having etc.*—Thinking, "I am the agent".]

अनुव्रजच्चित्प्रतिबिम्बशक्ति-

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ १८५ ॥

185. This knowledge sheath, which seems to be followed¹ by a reflection of the power of the *Cit*, is a modification² of the *Prakṛti*, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.

[¹*Followed etc.*—The knowledge sheath is in reality material and insentient, but a reflection of the *Cit* or *Ātman* makes it appear as intelligent.

²*Modification etc.*—And therefore insentient.]

अनादिकालोऽयमहंस्वभावो

जीवः समस्तव्यवहारबोधा ।

करोति कर्मण्यपि पूर्ववासनः

पुण्यान्यपुण्यानि च तत्फलानि ॥ १८६ ॥

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-

न्नायाति निर्यात्यथ ऊर्ध्वमेपः ।

अस्यैव विज्ञानमयस्य जाग्रत्-

स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८७ ॥

186-187. It is without beginning, characterised by egoism, is called the *Jiva*, and carries on all the activities on the relative plane. Through previous desires¹ it performs good and evil actions and experiences their results. Being born in various bodies, it comes² and goes, up and down. It is this knowledge sheath that has the waking, dream, and other states, and experiences joy and grief.

[¹ *Previous desires*—Desires of previous births.

² *Comes etc.*—Is born and dies, in higher or lower bodies.]

देहादिनिष्ठाश्रमधर्मकर्म-

गुणाभिमानः सततं ममेति ।

विज्ञानकोशोज्यमतिप्रकाशः

प्रकृष्टसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य

यदात्मधीः संसरति भ्रमेण ॥ १८८ ॥

188. It always mistakes the duties, functions, and attributes of the orders of life¹ which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

[¹ *Orders of life*—*Ātmanas*.]

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ १८९ ॥

189. The self-effulgent Ātman, which is Pure Knowledge, shines in the midst¹ of the *Prāṇa*, within the heart.² Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

[The first part of this *śloka* is a quotation from *Bṛhadāraṇyaka*, IV. iii. 7.

¹ *In the midst etc.*—Great nearness is meant. *Prāṇa* means force; here the physiological and mental forces are referred to.

² *Within the heart*—In the intellect, the seat of which is supposed to be the heart.]

स्वयं परिच्छेदमुपेत्य बुद्धे-

स्तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९० ॥

190. Though the Self of everything that exists, this Ātman, Itself assuming the limitations of the *buddhi*¹ and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different²—like earthen jars from the clay of which they are made.

[¹ *Buddhi*—Here stands for the knowledge sheath.

² *As something different*—As conditioned and bound, just as an ignorant man may consider earthen pots as something distinct from the clay of which they are made. The wise man knows that the difference is simply due to name and form, which are creations of the mind.]

उपाधिसम्बन्धवशात्परात्मा

ह्युपाधिधर्मानुभाति तद्गुणः ।

अयोर्विकारानविकारिवह्निव-

त्सदंकरूपोजपि परः स्वभावात् ॥ १९१ ॥

191. Owing to Its connection with the superimpositions, the Supreme Self, even though naturally perfect¹ and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do—like the changeless fire assuming the modifications² of the iron which it turns red-hot.

[¹ *Naturally perfect*—Or the phrase परः स्वभावात् may mean "transcending Nature".

² *Modifications*—Such as size and shape.]

शिष्य उवाच ।

अमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।

तदुपाधेरनादित्वाभानादेर्नाश इष्यते ॥ १९२ ॥

The disciple questioned:

192. Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva,¹ this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.

[¹Jiva—The individual soul, or the Self under self-imposed limitations.]

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।

न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९३ ॥

193. Therefore the Jivahood¹ of the soul also must have no end, and its transmigration must continue for ever. How then can there be liberation for the soul? Kindly enlighten me on this point, O revered Master.

[¹Jivahood—The self-hypnotised state of the ever-free Ātman.]

श्रीगुरु उवाच ।

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९४ ॥

The Teacher replied:

194. Thou hast rightly questioned, O learned man! Listen therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निरावृत्तेः ।

न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ १९५ ॥

195. But for delusion there can be no connection of the Self—which is unattached, beyond activity, and formless—with the objective world, as in the case of blueness¹ etc. with reference to the sky.

[¹ *Blueness etc.*—The sky has no colour of its own, but we mentally associate blueness with it. The blueness is in our *mind*, and not in the sky. Similarly, limitation exists not in the Absolute Self, but in our own minds.]

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य

प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो

मोहापाये नास्त्यवस्तुस्वभावात् ॥ १९६ ॥

196. The Jivahood of the Ātman, the Witness, which is beyond qualities and beyond activity, and which is realized within as Knowledge¹ and Bliss Absolute—has been superimposed by the delusion of the *buddhi*, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

[¹ *Knowledge etc.*—These are Its *essence*, and therefore can never depart from It, as heat from fire.]

यावद्भ्रान्तिस्तावदेवास्य सत्ता

मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।

रज्ज्वां सर्पो भ्रान्तिकालीन एव

भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ १९७ ॥

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more a snake when the illusion has vanished. Similar is the case here.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्ट्यते ।

उत्पन्नायां तु विद्यायामविद्यकमनाद्यपि ॥ १९८ ॥

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।

अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ १९९ ॥

198-199. *Avidyā* or nescience and its effects are likewise considered as beginningless. But with the rise of *Vidyā* or realization, the entire effects of *Avidyā*, even though beginningless, are destroyed together with their root¹—like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal—like previous non-existence.²

[¹ Root—*Avidyā*.

²Previous non-existence—*Prāgabhāva*, a term of Hindu logic. When we say a thing comes into being at a definite point of time, we imply also that there was non-existence of that particular thing prior to that moment. And this "non-existence" is obviously beginningless. But it ceases as soon as the thing comes into being. Similarly, *Avidyā*, even though beginningless, disappears when realization comes.]

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।

यद्बुद्बुत्पाधिसम्बन्धात्परिकल्पितमात्मनि ॥ २०० ॥

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।

सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ २०१ ॥

200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Ātman through its relation with superimposed attributes¹ such as the *buddhi*, is not real; whereas the other (the Ātman) is essentially different from it. The relation between the Ātman and the *buddhi* is due to a false knowledge.

[¹ *Superimposed attributes*—Just as a crystal placed near a red flower appears to be red; or as when, looking at a thing behind a curtain through an aperture of increasing size, we see more and more of the thing behind; but we erroneously think that the thing is growing, whereas, in reality, all the change takes place in the curtain only. Similarly, we see the Ātman through the covering of the *Prakṛti* or Nature, of which the *buddhi* etc. are manifestations, and Nature, which is continually changing, leads us to think that the Ātman back of it is changing too, which is a mistake.]

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०२ ॥

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Śrutis, consists in the realization of the identity of the individual soul and Brahman.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ २०३ ॥

203. This realization is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०४ ॥

204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Ātman also manifests Its undimmed lustre when the taint has been removed.

[Water is naturally pure, but it is polluted by foreign substances mixing with it. These impurities can be removed by filtration, distillation, etc. So the apparent impurity of the soul can be removed by discrimination—which shows that it is nescience that hides the real nature of the Self.]

असन्नवृत्तौ तु सदात्मना स्फुटं

प्रतीतिरेतस्य भवेत्प्रतीचः ।

ततो निरासः करणीय एव

सदात्मनः साध्वहमादिवस्तुनः ॥ २०५ ॥

205. When the unreal ceases to exist, this very individual soul is definitely realized as the eternal Self. Therefore one must make it a point completely to remove things¹ like egoism from the eternal Self.

[¹ Things—Which are in reality superimpositions.]

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्व्यभिचारित्वाभ्रानित्यो नित्य इष्यते ॥ २०६ ॥

206. This knowledge sheath (*Vijñānamaya Kośa*) that we have been speaking of, cannot be the Supreme Self for

the following reasons—because it is subject to change,¹ is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Ātman.

[¹*Subject to change*—Whereas the Ātman is changeless, Knowledge Absolute, unlimited, the eternal subject, and the universal substratum of all things. Just as the rope is the only reality with regard to the mistaken snake-idea etc.]

आनन्दप्रतिविम्बचुम्बिततनुवृत्तिस्तमोजृम्भिता
 स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
 पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
 सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना

॥ २०७ ॥

207. The blissful sheath (*Anandamaya Kośa*) is that modification¹ of nescience which manifests itself catching a reflection of the Ātman which is Bliss Absolute; whose attributes are pleasure² and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

[¹*Modification etc.*—The experience of the *Suṣṣṭi* state will be spoken of in the next *śloka* as the typical enjoyment of the *Anandamaya Kośa*. And deep sleep is always a state of intense ignorance. Hence this sheath must be a modification of nescience.

[²*Pleasure etc.*—The reference is to *Taittirīya*, II. 5, where *Priya*, *Mada* and *Pramoda* (various degrees of enjoyment) are said to be attributes of the *Anandamaya Kośa*.]

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २०८ ॥

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight¹ of agreeable objects and so forth.

[¹*Sight etc*—Actual sense-perception (in the waking state), or memory-impressions (in dream).]

नैवायमानन्दमयः परात्मा

सोपाधिकत्वात्प्रवृत्तेर्विकारात् ।

कार्यत्वहेतोः सुकृतक्रियाया

विकारसंघातसमाहितत्वात् ॥ २०९ ॥

209. Nor is the blissful sheath the Supreme Self, because it is endowed with changeful attributes, is a modification of the Prakṛti, is the effect of past good deeds, and imbedded¹ in the other sheaths which are modifications.

[¹*Imbedded etc.*—The reference is again to *Taittiriya*, 2nd chapter, where the five *Kaśas* are spoken of as being similar in shape and one inside the other, the *Annamaya* or material sheath being the outermost and *Ānandamaya* the innermost.]

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।

तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१० ॥

210. When all the five sheaths have been eliminated by the reasoning on Śruti passages,¹ what remains as the culminating point² of the process, is the Witness, the Knowledge Absolute—the Ātman.

[¹*Sruti passages*—Those that describe the Ātman negatively, by the *Neti Neti* (not this, not this) method.]

²*Culminating point*—Beyond which the process of reasoning or analysis cannot go. What takes place then is termed *Aparokṣānubhūti*, Realization, and the mind is then said to be in the *Saṃdṛhi* state.]

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ २११ ॥

211. This self-effulgent Ātman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted,¹ the everlasting Bliss—is to be realized by the wise man as his own Self.

[¹*Untainted*—By nescience; hence Absolute.]

शिष्य उवाच ।

मिथ्यात्वेन निपिद्वेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ २१२ ॥

The disciple questioned:

212. After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realize his identity?

[The position of the Buddhistic Śūnyavādins or Nihilists who deny that there remains anything positive after the ultimate analysis, is here set forth as a *prima facie* view, and the refutation is given in the next few *ślokas*.]

श्रीगुरुवच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१३ ॥

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१४ ॥

The Guru answered:

213-214. Thou hast rightly said, O learned man! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Ātman—the Knower—through¹ the sharpest intellect.

[The argument is this: The Ātman as the eternal subject must always remain. Otherwise knowledge itself would be impossible. Even in the *Suṣupti* state there must be the eternal subject behind to record the blissful memory of that state. To take a familiar example: In a cinema there must be the screen to allow the moving pictures to coalesce and form a connected whole. Motion presupposes rest. So the ever-changing *Prakṛti* must have behind it the immutable Ātman.

¹Through etc.—An echo of *Kaṭha*, I. iii. 12.]

तत्साक्षिकं भवेत्तत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ २१५ ॥

215: That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चैतरः ॥ २१६ ॥

216. This Ātman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योज्यसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकया ।

नानाकारविकारभागिन इमान् पश्यन्नहंघीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि

॥ २१७ ॥

217. That which clearly manifests Itself in the states of wakefulness, dream, and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the *buddhi*, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Ātman, thy own Self, within thy heart.

[According to the Sāṅkhya philosophy, the whole universe, as it appears to us, is a mixture of the Puruṣa and the Prakṛti—of something which impinges on or gives the suggestion to our minds and the mind which reacts and covers it, as it were, with a coating of its own. In other words, everything we perceive is this unknown something plus the mind, or to put it briefly, X + mind. The Vedānta substitutes Brahman for the Puruṣa, and postulates nescience as the inscrutable power of Brahman, which covers the real nature of Brahman and makes It think as if It were subject to all sorts of change and limitation. Ātman is only another name for Brahman. So whenever we perceive a thing, form any mental impression, it must be the Ātman and nothing else that we

perceive. Only in our ignorance we fail to grasp the real nature of the thing experienced (the Ātman) and call it by various names. So our egoism, our intellect, and all mental states are manifestations of the Ātman alone.]

घटोदके बिम्बितमर्कबिम्ब-

मालोक्य मूढो रविमेव मन्यते ।

तथा चिदाभासमुपाधिसंस्थं

भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ २१८ ॥

218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the *Cit*¹ caught in the *buddhi*, which is its superimposition.

[¹*Cit*—The Ātman which is Knowledge-Absolute.]

घटं जलं तद्गतमर्कबिम्बं

विहाय सर्वं विनिरीक्ष्यतेर्जकः ।

तटस्थ एतत्त्रितयावभासकः

स्वयंप्रकाशो विदुषा यथा तथा ॥ २१९ ॥

219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent¹ of them.

[¹*Independent etc.*—These being merely its reflections, which serve to suggest the real sun.]

देहं धियं चित्प्रतिबिम्बमेवं
 विसृज्य बुद्धौ निहितं गुहायाम् ।
 द्रष्टारमात्मानमखण्डबोधं
 सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२० ॥
 नित्यं विभुं सर्वगतं सुसूक्ष्म-
 मन्तर्बहिःशून्यमनन्यमात्मनः ।
 विज्ञाय सम्यङ्निजरूपमेतत्
 पुमान् विपाप्मा विरजो विमृत्युः ॥ २२१ ॥
 विशोक आनन्दधनो विपश्चित्
 स्वयं कुतश्चिन्न विभेति कश्चित् ।
 नान्योऽस्ति पन्था भवबन्धमुक्ते-
 विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२२ ॥

220-222. Similarly, discarding the body, the *buddhi* and the reflection of the *Cit* in it, and realizing the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden¹ in the recesses of the *buddhi*, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with oneself—fully realizing this true nature of oneself, one becomes free from sin, taint, death, and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after liberation there is no other way to the breaking of the bonds of transmigration than the realization of the truth of one's own Self.

[¹Hidden etc.—It is the *purified buddhi* which catches a glimpse of the Ātman.

The sense of various Śruti passages of Advaitic import is reproduced in these *Ālokas*. The reader is specially referred to *Bṛhadāraṇyaka*, III. viii. 8, *Taittirīya*, II. 2, and *Śvetāsvatara*, III. 8.]

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ २२३ ॥

223. The realization of one's identity with Brahman is the cause of liberation from the bonds of *Samsāra*, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ २२४ ॥

224. Once having realized Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realize one's identity with Brahman.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२५ ॥

225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal, and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant.

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।

न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधशायम्

॥ २२६ ॥

226. It is this Supreme Oneness which alone is real, since there is nothing¹ else but the Self. Verily, there remains no other independent entity in the state of realization of the highest Truth.

[¹*Nothing etc.*—Everything but the Self is an *appearance* merely.]

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोपम् ॥ २२७ ॥

227. All this universe which through ignorance appears as of diverse forms, is nothing else but Brahman which is absolutely free¹ from all the limitations of human thought.

[¹*Free etc.*—We imagine all sorts of things through ignorance, but Brahman is ever beyond them, and is the only Reality.]

मृत्कार्यंभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥ २२८ ॥

228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar? It is fictitious,¹ a fancied name merely.

[¹*Fictitious etc.*—Quoted in sense from *Chāndogya*, VI. i. 4.]

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थंभूतम् ॥ २२९ ॥

229. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it.

सद्ब्रह्मकार्यं सकलं सदेवं

तन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहो

विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

230. Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion—he babbles like¹ one asleep.

[¹ Like etc.—That is, incoherently.]

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ २३१ ॥

231. This universe is verily Brahman—such is the august pronouncement of the *Atharva Veda*. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.

[The reference is to *Muṇḍaka*, II, ii, 11. It is one of the Upaniṣads belonging to the *Atharva Veda*.]

सत्यं यदि स्याज्जगदेतदात्मना
न तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्प्रयं साधु हितं महात्मनाम् ॥ २३२ ॥

232. If the universe, as it is, be real there would be no cessation¹ of the dualistic element, the scriptures² would be falsified, and the Lord³ Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.

[¹No cessation etc.—The world in that case could never be eliminated. Hence duality with all its ugly features will persist.]

[²Scriptures etc.—According to staunch Advaitins, the numerous Advaitic texts of the Śrutis, comprising the highest philosophic thought, are alone considered as bearing out their true import, to which the rest of the Vedas must be subordinated.]

[³The Lord etc.—Being the Revealer of the truths of the Śrutis. Or the allusion may be to Śrī Kṛṣṇa's words in the *Gītā* quoted in the next verse.]

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीकृष्टम् ॥ २३३ ॥

233. The Lord, who knows¹ the secret of all things has supported this view in the words: "But² I am not in them" . . . "nor are the beings in Me."

[¹Knows etc.—Because He is Omniscient.]

[²But etc.—The reference is to the 4th and 5th verses of the 9th chapter of the *Gītā*, which declare that all existence owes its being to Brahman, which is its substratum, yet Absolute.]

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ २३४ ॥

234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams.

अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।

आरोपितस्यास्ति किमर्थवत्ताऽ-

धिष्ठानमाभाति तथा भ्रमेण ॥ २३५ ॥

235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities¹ (of blueness etc. in the sky). Has a superimposed attribute any meaning apart from its substratum? It is the substratum² which appears like that through delusion.

[¹Qualities etc.—See *śloka* 195.

²Substratum etc.—A rope appears as a snake. This idea is made clear in the next few *ślokas*.]

अन्तस्य यद्यद्भ्रमतः प्रतीतं

ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।

इदंतया ब्रह्म सदैव रूप्यते

त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३६ ॥

236. Whatever a deluded man perceives through mistake is Brahman and Brahman alone. The silver is nothing but the mother-of-pearl. It is Brahman which is

always considered as this universe, whereas that which is superimposed on Brahman, viz. the universe, is merely a name.

अतः परं ब्रह्म सद्वितीयं
 विशुद्धविज्ञानघनं निरञ्जनम् ।
 प्रशान्तमाद्यन्तविहीनमक्रियं
 निरन्तरानन्दरसस्वरूपम् ॥ २३७ ॥
 निरस्तमायाकृतसर्वभेदं
 नित्यं सुखं निष्कलमप्रमेयम् ।
 अरूपमव्यक्तमनाख्यमव्ययं

ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २३८ ॥

237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute—transcending all the diversities created by Māyā or nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २३९ ॥

239. Sages realize the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge, and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.

अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ २४० ॥

240. Which can be neither¹ thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory.

[¹Neither etc.—Because it is not a material thing, but one's very Self.]

तत्त्वंपदाभ्यामभिधीयमानयो-

ब्रह्मात्मनोः शोधितयोर्यदीत्यम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्य-

गेकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१ ॥

ऐक्यं तयोर्लक्षितयोर्न वाच्ययो-

निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।

खद्योतभान्वोरिव राजभृत्ययोः

कूपाम्बुराशयोः परमाणुमेवोः ॥ २४२ ॥

241-242. If thus¹ the Śruti, in the dictum "Thou art That" (*Tat-Tvam-Asi*), repeatedly establishes the absolute identity of Brahman (or *Īśvara*) and Jiva, denoted by the terms That (*Tat*) and thou (*Tvam*) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated: for they are of attributes contradictory to each other—like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom.

[¹ *If thus etc.*—The reference is to the sixth chapter of the *Chāndogya Upaniṣad*, where Uddālaka Āruṇi tries to impress on his son, Śvetaketu the identity of Jīva and Brahman in various ways.]

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ २४३ ॥

243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Īśvara (the Lord), is Māyā or nescience, which is the cause of *Mahat*¹ and the rest;² and in the case of the Jīva (the individual soul)—listen—consists of the five sheaths,³ which are the effects of Māyā.

[¹ *Mahat*—See note on *śloka* 123.]

² *The rest*—The grosser manifestations that proceed from *Mahat*.

³ *Five sheaths*—See note on *śloka* 125.]

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटक-

स्तयोरपोहे न भटो न राजा ॥ २४४ ॥

244. These two are the superimpositions of Īśvara and the Jīva respectively, and when these are perfectly eliminated, there is neither Īśvara nor Jīva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither¹ king nor soldier.

[¹*Neither etc.*—He is only a man then. Similarly, if we take away omniscience, omnipotence, etc. from Īvara and the deficiencies of knowledge, power, etc. from the Jiva, only Brahman remains as the substance of both.]

अथात आदेश इति श्रुतिः स्वयं

निषेधति ब्रह्मणि कल्पितं द्वयम् ।

श्रुतिप्रमाणानुगृहीतबोधा-

त्तयोर्निरासः करणीय एव ॥ २४५ ॥

245. The Vedas¹ themselves in the words "Now then is the injunction" etc., repudiate the duality imagined in the Brahman. One must needs eliminate those two superimpositions by means of realization supported by the authority of the Vedas.

[¹*Vedas etc.*—The reference is to *Bṛhadāraṇyaka*, II. iii. 6.]

नेदं नेदं कल्पितत्वाच्च सत्यं

रज्जुदृष्टव्यालवत्स्वप्नवच्च ।

इत्थं दृश्यं साधुयुक्त्या व्यपोह्य

ज्ञेयः पञ्चादेकभावस्तयोर्नः ॥ २४६ ॥

246. Neither this gross nor this subtle universe (is the Ātman). Being imagined, they are not real—like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realize the oneness that underlies Īvara and the Jiva.

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७ ॥

247. Hence those two terms (Īśvara and Jīva) must be carefully considered through their *implied* meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason it out through the process which combines the two.

[There are three kinds of *Lakṣaṇā* or implied meaning—the *Jahati*, the *Ajahati* and the *Bhāga Lakṣaṇā*. The first is that in which one of the terms has to give up its primary meaning. For example, the phrase गङ्गायां घोषः does not mean that a village of cowherds is *in* the Ganga but *on* the Ganga. The second kind is that in which the primary meaning is retained, but something is supplied to make it clear; as the sentence श्वेतो धावति means "A white (horse) is running." In the third kind of *Lakṣaṇā* each of the terms has to give up a part of its connotation. See the next *śloka*.]

स देवदत्तोऽयमितीह चैकता

विरुद्धधर्माशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीतिवाक्ये

विरुद्धधर्मानुभयत्र हित्वा ॥ २४८ ॥

संलक्ष्य चिन्मात्रतया सदात्मनो-

रखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते ।

ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९ ॥

248-249. Just as in the sentence, "This is that Deva-datta", the identity is spoken of, eliminating the contradictory portions,¹ so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of *Īśvara* and *Jīva*, noticing carefully the essence of both, which is *Cit*, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jīva.

[¹Contradictory portions—Such as the differences of time and place, etc.]

अस्थूलमित्येतदसन्निरस्य

सिद्धं स्वतो व्योमवदप्रतक्यंम् ।

अतो मृषामात्रमिदं प्रतीतं

जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या

विद्धि स्वमात्मानमखण्डबोधम् ॥ २५० ॥

250. Eliminating the not-Self, in the light of such passages as "It is not gross"¹ etc., (one realizes the *Ātman*), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own Self, the Knowledge Absolute.

[¹Not gross etc.—The reference is to *Bṛhadāraṇyaka*, III. viii. 8.]

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
 तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।
 यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं
 तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम्

॥ २५१ ॥

251. All modifications of clay, such as a jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
 मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
 यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
 तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५२ ॥

252. As the place, time, objects, knower, etc. called up in dream are all unreal, so also is the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the *Prāṇas*, egoism, etc. are also thus unreal, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

यत्र भ्रान्त्या कल्पितं तद्विवेके
 तत्तन्मात्रं नैव तस्माद्विशिन्नम् ।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं

स्वस्माद्भिन्नं किन्तु दृष्टं प्रबोधे ॥ २५३ ॥

253. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self?

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्तिं यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५४ ॥

254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time, and sense-objects—that Brahman art thou, meditate on this in thy mind.

यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्घनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the embodiment of Knowledge, the beginningless entity—that Brahman art thou, meditate on this in thy mind.

षड्भिरूर्मिभिरयोगि योगिहृद्-
भावितं न करणैर्विभावितम् ।

बुद्धयवेद्यमनवद्यमस्ति यद्-

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

256. That which is untouched by the sixfold wave¹; meditated upon by the Yogi's heart, but not grasped by the sense-organs; which the *buddhi* cannot know; and which is unimpeachable—that Brahman art thou, meditate on this in thy mind.

[¹ *Sixfold wave*—Viz. decay, death, hunger, thirst, grief, and delusion, which overtake the body and mind.]

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानवद्वि यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar—that Brahman art thou, meditate on this in thy mind.

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्टधवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

258. That which is free from birth, growth, development, waste, disease, and death; which is indestructible; which is the cause of the projection, maintenance, and dissolution of the universe—that Brahman art thou, meditate on this in thy mind.

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form—that Brahman art thou, meditate on this in thy mind.

एकमेव सदनैककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Māyā and its effect, the universe; and independent—that Brahman art thou, meditate on this in thy mind.

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Māyā, supreme, eternal; which is undying Bliss; taintless—that Brahman art thou, meditate on this in thy mind.

यद्विभाति सदनैकधा भ्रमा-

त्रामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications—that Brahman art thou, meditate on this in thy mind.

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

263. That beyond which there is nothing; which shines even above Māyā, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable—that Brahman art thou, meditate on this in thy mind.

उक्तमर्थमिममात्मनि स्वयं
 भावयेत्प्रथितयुक्तिभिर्धिया ।
 संशयादिरहितं कराम्बुवत्
 तेन तत्त्वनिगमो भविष्यति ॥ २६४ ॥

264. On the Truth inculcated above,¹ one must oneself meditate in one's mind, through the intellect, by means of the recognized arguments.² By that means one will realize the Truth free from doubt etc., like water in the palm of one's hand.

[¹ Above—In the ten preceding *ślokas*.

² Recognized arguments—That are in harmony with the Vedas.]

सम्बोधमात्रं परिशुद्धतत्त्वं
 विज्ञाय संघे नृपवच्च सैन्ये ।
 तदाश्रयः स्वात्मनि सर्वदा स्थितो
 विलापय ब्रह्मणि विश्वजातम् ॥ २६५ ॥

265. Realizing in this body the Knowledge Absolute free from nescience and its effects—like the king in an army—and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman.

बुद्धौ गुहायां सदसद्विलक्षणं
 ब्रह्मास्ति सत्यं परमद्वितीयम् ।
 तदात्मना योऽत्र वसेद्गुहायां
 पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६६ ॥

266. In the cave¹ of the *buddhi* there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one² who lives in this cave *as* Brahman, O beloved, there is no more entrance into the mother's womb.

[¹ *Cave*—The intellect is often spoken of thus.

² *For one etc.*—One who always identifies himself with Brahman has no more rebirth.]

ज्ञाते वस्तुन्यपि बलवती वासनाज्ञादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥२६७॥

267. Even after the Truth has been realized, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that liberation which is the attenuation¹ of *vāsanās* (impressions) here and now.

[¹ *Attenuation etc.*—Because the man who has no selfish desires easily attains *mukti*.]

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६८ ॥

268. The idea of "me and mine" in the body, organs, etc., which are the non-Self—this superimposition the wise man must put a stop to, by identifying himself with the Ātman.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्बृत्त्याज्ञात्मन्यात्ममतिं जहि ॥ २६९ ॥

269. Realizing thy own Inmost Self, the Witness of the *buddhi* and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-Self.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २७० ॥

270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the scriptures, do away with the superimposition that has come upon thyself.

लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७१ ॥

271. Owing to the desire to run after society, the passion for too much study of the scriptures and the desire to keep the body in good trim, people cannot attain to proper realization.

संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबन्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटु वासनाश्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७२ ॥

272. For one who seeks deliverance from the prison of this world (*Samsāra*), those three desires have been desig-

nated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to liberation.

जलादिसंसर्गवशात्प्रभूत-

दुर्गन्धघूताऽगरुदिव्यवासना ।

संघर्षणेनैव विभाति सम्य-

ग्विधूयमाने सति बाह्यगन्धे ॥ २७३ ॥

273. The lovely odour of the *Agaru* (agalochum) which is hidden by a powerful stench due to its contact with water etc., manifests itself as soon as the foreign smell has been fully removed by rubbing.

अन्तःश्रितानन्तदुरन्तवासना-

धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा

प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ २७४ ॥

274. Like the fragrance of the sandal-wood,¹ the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions² imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

[¹Sandal-wood—The *Agaru* of the previous *Āloka* is meant.

²Impressions—*Vāsanti* in Sanskrit means both odour and impression or desire.]

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।

नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥ २७५ ॥

275. The desire for Self-realization is obscured by innumerable desires for things other than the Self. When they have been destroyed by constant attachment to the Self, the Ātman clearly manifests Itself of Its own accord.

यथा यथा प्रत्यगवस्थितं मन-

स्तथा तथा मुञ्चति बाह्यवासनाम् ।

निःशेषमोक्षे सति वासनाना-

मात्मानुभूतिः प्रतिबन्धशून्या ॥ २७६ ॥

276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realization of the Ātman.

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७७ ॥

277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७८ ॥

278. *Tamas* is destroyed by both *sattva* and *rajas*, *rajas* by *sattva*, and *sattva* by the Pure (Brahman). Therefore do away with thy superimposition through the help of *sattva*.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २७९ ॥

279. Knowing for certain that the *Prārabdha*¹ work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience.

[¹*Prārabdha*—The resultant of past work that has led to the present birth. When this is worked out, the body falls, and *Videhamukti* is the result.]

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८० ॥

280. "I am not the individual soul, but the Supreme Brahman"—eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions.

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वत्म्यमात्मनः ।

क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

281. Realizing thyself as the Self of all by means of scripture, reasoning, and thy own realization, do away with thy superimposition, even though a trace of it seems to remain.

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८२ ॥

282. The sage has no connection whatever with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition.

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदाढ्यार्थं स्वाध्यासापनयं कुरु ॥ २८३ ॥

283. Through the realization of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition with a view to strengthening thy identification with Brahman.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८४ ॥

284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.

प्रतीतिर्जीवजगतोः स्वप्नवद्भ्राति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ २८५ ॥

285. So long as even a dream-like perception of the universe and souls¹ persists, do away with thy superimposition, O learned man, without the least break.

[¹ Universe and souls—That is, plurality.]

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८६ ॥

286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters, or the sense-objects, reflect on the Self in thy mind.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ २८७ ॥

287. Shunning¹ from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities—as one does an outcast—be thou Brahman and realize the consummation of thy life.

[¹*Shunning*—That is, giving up all identification with the body which is very impure.]

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ २८८ ॥

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २८९ ॥

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena—as that Reality, give up¹ both the macrocosm and the microcosm, like two filthy receptacles.

[¹*Give up etc.*—Cease to care for the whole universe, which is other than the Self, before whose majesty it pales into insignificance.]

चिदात्मनि सदानन्दे देहारूढामहंघियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९० ॥

290. Transferring the identification now rooted in the body to the Ātman, the Existence-Knowledge-Bliss Absolute, and discarding¹ the subtle body, be thou ever alone, independent.

[¹*Discarding*—Ceasing to identify thyself with.]

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २९१ ॥

291. That in which there is this reflection of the universe, as of a city in a mirror—that Brahman art thou; knowing this thou wilt attain the consummation of thy life.

यत्सत्यभूतं निजरूपमाद्यं

चिदद्वयानन्दमरूपमक्रियम् ।

तदेत्य मिथ्यावपुरुत्सृजेत

शैलूषवद्वेषमुपात्तमात्मनः ॥ २९२ ॥

292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity—attaining That, one should cease to identify oneself with one's false bodies.¹ like² an actor giving up his assumed mask.

[¹False bodies—The gross, subtle, and causal bodies, which are superimpositions upon the Ātman.

²Like etc.—When the actor has played his part, he is simply a man. So the man of realization is one with Brahman, his real Essence.]

सर्वात्मना दृश्यमिदं मूषैव

नैवाहमर्थः क्षणिकत्वदर्शनात् ।

जानाम्यहं सर्वमिति प्रतीतिः

कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ २९३ ॥

293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momen-

tary. How can the perception,¹ "I know all," be true of egoism etc., which are momentary?

[¹The perception etc.—Man's inherent belief in the omniscience of the Ātman is meant.]

अहंपदार्यस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९४ ॥

294. But the real "I" is that which witnesses the ego and the rest. It exists¹ always, even in the state of profound sleep. The Śruti² itself says, "It is birthless, eternal," etc. Therefore the Paramātman is different from the gross and subtle bodies.

[¹Exists etc.—As the witness of all experience.

²Śruti etc.—The reference is to the *Kaṭha Upaniṣad*, I. ii. 18.]

विकारिणां सर्वविकारवेत्ता

नित्याविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ २९५ ॥

295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality¹ of the gross and subtle bodies is again and again clearly observed in imagination, dream, and profound sleep.

[¹The unreality etc.—Because the subtle body is not perceived in the *Suṣupti* state, and the gross body in the dream and *Suṣupti* states.]

अतोऽभिमानं त्यज मांसपिण्डे
 पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।
 कालत्रयाबाध्यमखण्डबोधं
 ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९६ ॥

296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined¹ by the *buddhi*. Realizing thy own Self, which is Knowledge Absolute and not to be denied² in the past, present or future, attain to Peace.

[¹ *Imagined etc.*—Because they are not in the Ātman and our ignorance conjures them up through the *buddhi* or determinative faculty.

² *Denied etc.*—Because the Ātman transcends time.]

त्यजाभिमानं कुलगोत्रनाम-
 रूपाश्रमेष्वाद्रंशवाश्रितेषु ।
 लिङ्गस्य धर्मानपि कर्तृतादी-
 स्त्यक्त्वा भवाखण्डमुखस्वरूपः ॥ २९७ ॥

297. Cease to identify thyself with family, lineage, name, form, and order of life, which pertain to the body that is like a rotten corpse¹ (to a man of realization). Similarly, giving up ideas of agency and so forth, which are attributes² of the subtle body, be the Essence of Bliss Absolute.

[¹ *Rotten corpse*—We assume the limitations of the body only through an erroneous identification, and when that ceases on realization, the body is useless like a corpse, fit to be shunned.

² *Attributes etc.*—The *Jñānin* must realize his identity with the Ātman alone.]

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ २९८ ॥

298. Other obstacles¹ are also observed to exist for men, which lead to transmigration. The root of them, for² the above reasons, is the first modification of nescience called egoism.

[¹Obstacles—Such as desires.

²For etc.—Because but for egoism, which is a product of nescience, there would not be any false identification, and therefore no serious trouble.]

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ २९९ ॥

299. So long as one has any relation to this wicked ego, there should not be the least talk about liberation, which is unique.

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ३०० ॥

300. Freed from the clutches¹ of egoism, as the moon from those of Rāhu, man attains to his real nature, and becomes pure, infinite, ever blissful, and self-luminous.

[¹Clutches—*Graha* in Sanskrit means both planet and seizing. The eclipses of the sun and moon are popularly ascribed by Hindu mythology to the periodical attacks of their enemy *Rahu*, a demon whom they prevented from drinking the nectar.]

यो वा पुरे सोऽहमिति प्रतीतो

बुद्ध्या प्रकृष्टस्तमसाऽतिमूढया ।

तस्यैव निःशेषतया विनाशे

ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३०१ ॥

301. That which has been created by the *buddhi* extremely deluded by nescience, and which is perceived in this body as "I am! such and such"—when that egoism is totally destroyed, one attains an unobstructed identity with Brahman.

[*I am etc.*—I am strong or weak, learned or ignorant, happy or miserable, and so forth.]

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना

संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः ।

विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं

निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥ ३०२ ॥

302. The treasure of the Bliss of Brahman is coiled round by the mighty and dreadful serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three *guṇas*. Only the wise man, destroying it by severing its three hoods with the great sword of realization in accordance with the teachings of the Śrutis, can enjoy this treasure which confers bliss.

[In this *śloka* egoism is compared to a three-headed snake. *Sattva*, *rajas*, and *taṃas*—balance, activity, and inertia—are spoken of as its three hoods. The way to destroy it is through realization. When egoism is gone, one is conscious of his real nature as Brahman. The appropriateness of the metaphors is obvious.]

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ ३०३ ॥

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of egoism on the Yogi's liberation.

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।

प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ ३०४ ॥

304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves¹ due to it, and through the discrimination of the inner Reality, one realizes that Reality as "I am This".

[¹Mental waves—Such as doubt and wrong notion.]

अहंकारे कर्तयंहमिति मतिं मुञ्च सहसा

विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।

यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला

प्रतीचक्षिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ ३०५ ॥

305. Give up immediately thy identification with egoism, the agent, which is by its nature a modification,¹ is endued² with a reflection of the Self, and diverts one from being established in the Self—identifying thyself with which thou hast come by this relative existence,³ full of the miseries of birth, decay, and death, though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

[¹Modification—Of nescience, and therefore non-permanent.

²Endued etc.—This makes it look intelligent.

³Relative existence—Samsāra or transmigration.]

सदैकरूपस्य चिदात्मनो विभो-

रानन्दमूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते

विनाहमध्यासममुष्य संसृतिः ॥ ३०६ ॥

306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.¹

[¹Untarnished glory—Compare *Śvetāśvatara*, VI. 19.]

तस्मादहंकारमिमं स्वशत्रुं

भोक्तुर्गले कण्टकवत्प्रतीतम् ।

विच्छिद्य विज्ञानमहासिना स्फुटं

भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् ॥ ३०७ ॥

307. Therefore destroying this egoism, thy enemy—which appears like a thorn sticking in the throat of a man taking his meal—with the great sword¹ of realization, enjoy directly and freely the bliss of thy own empire, the majesty of the Ātman.

[¹Great sword—The phrase, as it is, is applicable to only one side of the comparison, namely, "the enemy" but not to "the thorn", for which it should be interpreted to mean "a sharp knife".]

ततोऽहमादेविनिवर्त्य वृत्ति

संत्यक्तरागः परमार्थलाभात् ।

तूष्णीं समास्स्वात्मसुखानुभूत्या

पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ ३०८ ॥

308. Checking the activities of egoism¹ etc., and giving up all attachment through the realization of the Supreme

Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in Brahman, for thou hast attained thy infinite nature.

[*Egoism etc.*—Egoism with its two forms, “I” and “mine”.]

समूलकृत्तोऽपि महानहं पुन-

व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।

संजीव्य विक्षेपशतं करोति

नभस्वता प्रावृषि वारिदो यथा ॥ ३०९ ॥

309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of troubles, like a cloud ushered in by the wind during the rainy season.

निगृह्य शत्रोरहमोऽवकाशः

क्वचिन्न देयो विषयानुचिन्तया ।

स एव संजीवनहेतुरस्य

प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३१० ॥

310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on the sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

देहात्मना संस्थित एव कामी

विलक्षणः कामयिता कथं स्यात् ।

अतोऽर्थसन्धानपरत्वमेव

भेदप्रसक्त्या भवबन्धहेतुः । ३११ ॥

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him)? Hence the tendency to think of the sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality.

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३१२ ॥

312. When the effects¹ are developed, the seed² also is observed to be such, and when the effects are destroyed, the seed also is seen to be destroyed. Therefore one must subdue the effects.

[¹Effects—Actions done with selfish motives.

²Seed—Desire for sense-pleasures.

The next *śloka* explains this.]

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१३ ॥

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work, there is an increase of desire also; and man's transmigration is never at an end.

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया वह्निः ॥ ३१४ ॥

314. For the sake of breaking the chain of transmigration, the Sannyāsin should burn to ashes those two; for thinking of the sense-objects and doing selfish acts lead to an increase of desires.

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वाविस्थासु सर्वदा ॥ ३१५ ॥

सर्वत्र सर्वतः सर्वब्रह्मात्रावलोकनैः ।

सद्भाववासनादाढ्यत्तित्त्रयं लयमश्नुते ॥ ३१६ ॥

315-316. Augmented by these two, desires produce one's transmigration. The way to destroy these three,¹ however, lies in looking upon everything, under all circumstances, always, everywhere, and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated.

[¹These three—Selfish work, dwelling on the sense-objects, and the hankering after them. The next *Āloka* gives the steps to realization.]

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१७ ॥

317. With the cessation of selfish action the brooding on the sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is liberation, and this is considered to be Liberation-in-life.

सद्वासनास्फूर्तिविजृम्भणे सति

ह्यसौ विलीनाप्यहमादिवासना ।

अतिप्रकृष्टाप्यरुणप्रभायां

विलीयते साधु यथा तमिस्रा ॥ ३१८ ॥

318. When the desire for realizing Brahman has a marked manifestation, the egoistic desires readily vanish,

as the most intense darkness completely vanishes before the glow of the rising sun.

• तमस्तमःकार्यमनर्थजालं

न दृश्यते सत्युदिते दिनेशे ।

तथाऽद्वयानन्दरसानुभूती

न वास्ति बन्धो न च दुःखगन्धः ॥ ३१९ ॥

319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly, on the realization of the Bliss Absolute, there is neither bondage nor the least trace of misery.

दृश्यं प्रतीतं प्रविलापयन्सन्

सन्मात्रमानन्दघनं विभावयन् ।

समाहितः सन्बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ ३२० ॥

320. Causing the external¹ and internal universes, which are now perceived, to vanish,² and meditating on the Reality, the Bliss embodied, one should pass one's time watchfully, if there be any residue of *Prārabdha* work left.

[¹ *External etc.*—The worlds of matter and thought. The former exists outside man, whereas the latter he himself creates by the power of thought.

² *Vanish*—Through the eliminating process, *Neti, Neti*—Brahman is not this, not this, etc.]

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ ३२१ ॥

321. One should never be careless in one's steadfastness to Brahman. Bhagavān Sanatkumāra,¹ who is, Brahmā's son,² has called inadvertence death itself.

[¹Sanatkumāra etc.—In the celebrated Sanatsujāta-Sambhāda (the conversation between Sanatkumāra and King Dhṛtarāṣṭra comprising chapters 40-45 of the (*Udyoga Parvan*, *Mahābhārata*), there occur words like the following: प्रमादं वै मृत्युमहं ब्रवीमि—“I call inadvertence death itself,” etc.

²Brahmā's son.—And therefore a high authority on spiritual matters.]

न प्रमादादनर्थोज्ज्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंभीस्ततो बन्धस्ततो व्यथा ॥ ३२२ ॥

322. There is no greater danger for the *Jñānin* than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२३ ॥

323. Finding even a wise man hankering after the sense-objects; oblivion torments him through the evil propensities of the *buddhi*, as a woman does her doting paramour.

[The memory of his sweetheart haunts the man, and he is miserable.]

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२४ ॥

324. As sedge, even if removed, does not stay away for a moment, but covers the water again, so *Māyā* or nescience also covers even a wise man, if he is averse to meditation on the Self.

[The sedge has to be prevented from closing in by means of a bamboo or some other thing. Meditation also is necessary to keep nescience away.]

लक्ष्यच्युतं चेद्यदि चित्तमीषं
बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२५ ॥

325. If the mind ever so slightly strays from the Ideal¹ and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounces down from one step to another.

[¹ Ideal—Brahman. Cf. *Muṇḍaka*, II. ii. 3-4.

What a terrible and graphic warning to happy-go-lucky aspirants!]

विषयेष्वाविशच्चेतः संकल्पयति तद्मुणान् ।

सम्यक्संकल्पनात्कामः कामात्पुंसः श्रवर्तनम् ॥ ३२६ ॥

326. The mind that is attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring, a man sets about having that thing.

[An echo of *Gūṇā*, II. 62-63.]

अतः प्रमादान्न परोऽस्ति मृत्यु-

विवेकिनो ब्रह्मविदः समाधौ ।

समाहितः सिद्धिमुपैति सम्यक्

समाहितात्मा भव सावधानः ॥ ३२७ ॥

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।

पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ ३२८ ॥

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man comes to ruin, and is scarcely seen to rise again.

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।

जीवतो यस्य कैवल्यं विदेहे स च केवलः ।

यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः ॥ ३२९ ॥

329. Therefore one should give up reflecting on the sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The *Yajur Veda*¹ declares that there is fear for one who sees the least bit of distinction.

[¹ *Yajur Veda* etc.—The *Taittirīya Upaniṣad* (II. vii.) which belongs to the *Yajur Veda*.]

यदा कदा वापि विपश्चिदेव

ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।

पश्यत्ययामुष्य भयं तदेव

यद्वीक्षितं भिन्नतया प्रमादात् ॥ ३३० ॥

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ ३३१ ॥

331. He who identifies himself with the objective universe which has been denied by hundreds of Śrutis, Smṛtis and reasonings, experiences¹ misery after misery like a thief, for he does something forbidden.

[¹ *Experiences etc.*—The thief is punished for stealing with imprisonment, etc., and the man who identifies himself with the not-Self suffers infinite miseries.]

सत्याभिसन्धानरतो विमुक्तो

महत्त्वमात्मीयमुपैति नित्यम् ।

मिथ्याभिसन्धानरतस्तु नश्येद्

दृष्टं तदेतद्यदचौरचौरयोः ॥ ३३२ ॥

332. He who has devoted himself to meditation on the Reality (Brahman) and is free from nescience, attains to the eternal glory of the Ātman. But he who dwells on the unreal (the universe) is destroyed. That this is so is evidenced in the case of one¹ who is not a thief and one who is a thief.

[¹ Once etc.—The allusion is to the hot-axe test applied in ancient times to persons charged with theft etc. An axe would be made red-hot and the accused person would be asked to hold it in his hand. If the hand was not burnt, it was a proof that he was innocent, but if it was burnt, he would be convicted and subjected to the usual punishments. The *Chândogya Upaniṣad*, VI. xvi. makes use of such a parable, to which the present *śloka* refers.]

यतिरसदनुसन्धिं वन्वहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३३ ॥

333. The Sannyāsin should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Ātman as "I myself am This". For steadfastness in Brahman through the realization of one's identity with It gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences (in the ignorant state).

बाह्यानुसन्धिः परिवर्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३४ ॥

334. The dwelling on external objects will only intensify its fruits, viz. furthering evil propensities, which grow worse and worse. Knowing this through discrimination, one should avoid external objects and constantly apply oneself to meditation on the Ātman.

बाह्ये निरुद्धे मनसः प्रसन्नता
 मनःप्रसादे परमात्मदर्शनम् ।
 तस्मिन्सुदृष्टे भवबन्धनाशो
 बहिर्निरोधः पदवी विमुक्तेः ॥ ३३५ ॥

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramātman. When It is perfectly realized, the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to liberation.

कः पण्डितः सन्सदसद्विवेकी
 श्रुतिप्रमाणः परमार्थदर्शी ।
 जानन्हि कुर्यादसतोऽवलम्बं
 स्वपातहेतोः शिशुबन्मुमुक्षुः ॥ ३३६ ॥

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, fixing his gaze on the Ātman, the Supreme Reality, and being a seeker after liberation, will, like¹ a child, consciously have recourse to the unreal (the universe) which will cause his fall?

[¹Like etc.—That is, foolishly]

देहादिसंसक्तिमतो न मुक्ति-
 मुक्तस्य देहाद्यभिमत्यभावः ।
 सुप्तस्य नो जागरणं न जाग्रतः
 स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३७ ॥

337. There is no liberation for one who has attachment to the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णात्मना यः स्थित एष मुक्तः ॥ ३३८ ॥

338. He is free who, knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

सर्वात्मना बन्धविमुक्तिहेतुः
सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३३९ ॥

339. To realize the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realizes this state by excluding the objective world through steadfastness in the eternal Ātman.

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
वाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरै-
स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः

॥ ३४० ॥

340. How is the exclusion of the objective world possible for one who lives identified with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion should be carefully practised by sages who have renounced all kinds of duties¹ and actions² and objects,³ who are passionately devoted to the eternal Ātman, and who wish to possess an undying bliss.

[¹ *Duties*—Belonging to various stations in life.

² *Actions*—Those that are enjoined and forbidden by the scriptures as also actions undertaken for selfish ends.

³ *Objects*—Sense-objects.]

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४१ ॥

341. To the Sannyāsin who has gone through the act of hearing,¹ the Śruti passage, "Calm,² self-controlled," etc. prescribes *Samādhi* for realizing the identity of the universe with the Self.

[¹ *Hearing*—The truth from the lips of the Guru, after the prescribed manner.

² *Calm etc.*—The reference is to *Bṛhadāraṇyaka*, IV. iv. 23.]

आरूढशक्तेरहमो विनाशः

कर्तुं शक्यः सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चला-

स्तानन्तराऽनन्तभवा हि वासनाः ॥ ३४२ ॥

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the *Nirvikalpa Samādhi*.¹ Desires are verily the effect of innumerable births.

[¹ *Nirvikalpa Samādhi*—The highest kind of *Samādhi* in which all relative ideas are transcended, and the Ātman is realized as It is. The term has been already explained.]

अहंबुद्धयैव मोहिन्या योजयित्वाऽऽवृतेर्वलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४३ ॥

343. The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes¹ of that.

[The veiling and projecting powers of the Prakṛti or Māyā have already been dealt with. See verses 111 and 113.]

¹ *Attributes etc.*—Such ideas as, "I am the doer".]

विक्षेपशक्तिविजयो विषमो विधातुं

निःशेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयोजलवद्विभागे

नश्येत्तदावरणमात्मनि च स्वभावात् ।

निःसंशयेन भवति प्रतिबन्धशून्यो

विक्षेपणं नहि तदा यदि चेन्मृपार्थं ॥ ३४४ ॥

344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly rooted out.

And that covering over the Ātman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects.

सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ ३४५ ॥

345. Perfect discrimination brought on by direct realization distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Māyā; and there is no more transmigration for one who has been freed from this.

परावरकत्वविवेकवह्नि-

दंहत्यविद्यागहनं ह्यशेषम् ।

किं स्यात्पुनः संसरणस्य बीज-

मद्वैतभावं समुपेयुषोऽस्य ॥ ३४६ ॥

346. The knowledge of the identity of the Jīva and Brahman entirely consumes the impenetrable forest of *Avidyā* or nescience. For one who has realized the state of Oneness, is there any seed left for future transmigration?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४७ ॥

347. The veil that hides Truth vanishes only when the Reality is fully realized. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence.

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४८ ॥

348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

अयोऽग्नियोगादिव सत्समन्वया-

न्मात्रादिरूपेण विजृम्भते घीः ।

तत्कार्यमेतद्द्वितयं यतो मूषा

दृष्टं भ्रमस्वप्नमनोरथेषु ॥ ३४९ ॥

ततो विकाराः प्रकृतेरहंमुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभावितया ह्यमीषा-

मसत्त्वमात्मा तु कदापि नान्यथा ॥ ३५० ॥

349-350. Like iron¹ manifesting as sparks through contact with fire, the *buddhi* manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the *buddhi*, are observed to be unreal in the case of *délusion*, dream and fancy, similarly, the modifications of the *Prakṛti*, from egoism

down to the body and all sense-objects are also unreal.² Their unreality is verily due to their being subject to change every moment. But the Ātman never changes.

[¹*Like iron etc.*—Iron itself is never incandescent, it is fire that makes it appear so. Similarly, the intelligence of Brahman is imparted to the intellect.

The word मात्रादि can be disjoined in two ways: viz. as मात्रा+आदि or as मातृ+आदि; the first gives the meaning of sparks, and the second that of knower and known, i.e. subject and object.

²*Unreal*—Because they, too, are effects and derivatives of the Prakṛti and depend on their perception by the *buddhi*.]

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ ३५१ ॥

351. The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the *buddhi* and the rest, distinct from the gross and subtle, the implied meaning¹ of the term and idea "I", the embodiment of inward, eternal bliss.

[¹*Implied meaning*—Divesting it of its accidental conditions of time and circumstances. See note on *śloka* 247.]

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५२ ॥

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth¹ through his illuminative insight, and realizing his own Self which is Knowledge Absolute, gets rid of the obstructions² and directly attains Peace.

[¹Truth—The identity of the Jiva and Brahman.

²Obstructions—Mentioned in *Āloka* 347.]

अज्ञानहृदयग्रन्थे निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ ३५३ ॥

353. When the Ātman, the One without a second, is realized by means of the *Nirvikalpa Samādhi*, then the heart's knot of ignorance is totally destroyed.

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो

विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५४ ॥

354. Such imaginations as "thou", "I" or "this" take place through the defects of the *buddhi*. But when the Paramātman, the Absolute, the One without a second, manifests Itself in *Samādhi* all such imaginations are dissolved for the aspirant, through the realization of the truth of Brahman.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं

कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः

॥ ३५५ ॥

355. The Sannyāsin, calm, self-controlled, perfectly retiring from the sense-world, forbearing,¹ and devoting himself to the practice of *Samādhi*, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully as Brahman, free from action and the oscillations of the mind.

[¹ *Forbearing*—Having forbearance or fortitude.]

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चैतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धै-

र्नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५६ ॥

356. Those alone are free from the bondage of transmigration who, attaining *Samādhi*, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Ātman, the Knowledge Absolute—and none else, who but dabble¹ in second-hand talks.

[¹ *Dabble etc.*—Reading them from books etc.]

उपाधिभेदात्स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ ३५७ ॥

357. Through the diversity of the supervening conditions (*Upādhis*), a man is apt to think of himself as also full of diversity; but with the removal¹ of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of *Nirvikalpa Samādhi* for the dissolution of the *Upādhis*.

[¹ *Removal etc.*—Before a rose the crystal also looks red, but when the rose is removed, it is again transparent.]

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५८ ॥

358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach¹ thinking intently on the *Bhramara* is transformed into a *Bhramara*.

[¹ *Cockroach etc.*—The reference is to the popular belief that the cockroach, through fright, does actually turn green when caught by the worm known as *Bhramarakṣita*.]

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन्नलित्वं ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥ ३५९ ॥

359. Just as the cockroach, giving up the attachment to all other actions, thinks intently on the *Bhramara* and becomes transformed into that worm, exactly in the same manner the *yogin*, meditating on the truth of the *Paramātman*, attains It through his one-pointed devotion to That.

अतीव सूक्ष्मं परमात्मतत्त्वं
 न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
 समाधिनात्यन्तसुसूक्ष्मवृत्त्या
 ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६० ॥

360. The truth of the Paramātman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of *Samādhi* brought on by an extraordinary fineness of the mental state.

यथा सुवर्णं पटुपाकशोधितं
 त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
 तथा मनः सत्त्वरजस्तमोमलं
 ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६१ ॥

361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own lustre, so the mind, through meditation, gives up its impurities of *Sattva*, *Rajas*, and *Tamas*, and attains to the reality of Brahman.

निरन्तराभ्यासवशात्तदित्थं
 पक्वं मनो ब्रह्मणि लीयते यदा ।
 तदा समाधिः सविकल्पवर्जितः
 स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६२ ॥

362. When the mind, thus purified by constant practice, is merged in Brahman, then *Samādhi* passes on from the *Savikalpa* to the *Nirvikalpa* stage, and leads directly

to the realization of the Bliss of Brahman, the One without a second.

समाधिनाऽनेन समस्तवासना-
ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्वहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ ३६३ ॥

363. By this *Samādhī* are destroyed all desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ ३६४ ॥

364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior even to reflection, but the *Nirvikalpa Samādhī* is infinite in its results.

[*Infinite etc.*—And therefore bears no comparison with them.]

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ ३६५ ॥

365. By the *Nirvikalpa Samādhī* the truth of Brahman is clearly and definitely realized, but not otherwise, for

then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

अतः समाधत्स्व यतेन्द्रियः सन्
निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्तमनाद्यविद्यया
कृतं सदेकत्वविलोकेन ॥ ३६६ ॥

366. Hence, with the mind calm and the senses controlled, always drown the mind in the Supreme Self that is within, and through the realization of thy identity with that Reality destroy the darkness created by nescience, which is without beginning.

योगस्य प्रथमद्वारं बाहूनिरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥ ३६७ ॥

367. The first steps to *yoga* are control of speech, non-receiving of gifts,¹ entertaining of no expectations, freedom from activity, and always living in a retired place.

[¹ *Gifts* —That is, superfluous gifts.]

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः
संरोधे करणं शमेन विलयं यायादहंवासना ।
तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः
तस्मान्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः
॥ ३६८ ॥

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed; and this again gives the *yogin* an unbroken realization of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.

वाचं नियच्छात्मनि तं नियच्छ
 बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
 तं चापि पूर्णात्मनि निर्विकल्पे
 विलाप्य शान्तिं परमां भजस्व ॥ ३६९ ॥

369. Restrain speech¹ in the *manas*, and restrain *manas* in the *buddhi*; this again restrain in the witness² of *buddhi*, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

[¹Speech—This implies all the sense-organs.

²Witness—That is, the *Jivātman* or individual aspect of the Self.

In this *śloka*, which reproduces in part *Kaṭha*, I. iii. 13, one is asked to ascend higher and higher, restraining successively the sense-activities and mental activities, from the gross to the fine, till at last one is lost in *Samādhi*.]

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
 यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ ३७० ॥

370. The body, *Prāṇas*, organs, *manas*, *buddhi* and the rest—with whichever of these supervening adjuncts the mind is associated, the *yogin* is transformed, as it were, into that.

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७१ ॥

371. When this is stopped, the man of reflection is found to be easily detached from everything, and to get the experience of an abundance of everlasting Bliss.

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२ ॥

372. It is the man of dispassion (*Vairāgya*) who is fit for this internal as well as external renunciation; for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment.

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३ ॥

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment to the sense-objects and the internal attachment for egoism¹ etc.

[¹ *Egoism* etc.—That is, all modifications of the mind.]

वैराग्यबोधो पुरुषस्य पक्षिवत्
पक्षो विजानीहि विचक्षण त्वम् ।
विमुक्तिसौभाग्यलताधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७४ ॥

374. Know, O wise man, dispassion and discrimination to be like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of liberation that grows, as it were, on the top of an edifice.

[*Mukti* has been compared to a creeper growing on the top of a lofty building, a temple for instance, since it is inaccessible to the ordinary man.]

अत्यन्तवैराग्यवतः समाधिः

समाहितस्यैव दृढप्रबोधः ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्ति-

मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७५ ॥

375. The extremely dispassionate man alone has *Samā dhi*, and the man of *Samā dhi* alone gets steady realization; the man who has realized the Truth is alone free from bondage, and only the free soul experiences eternal Bliss.

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मन-

स्तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।

एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७६ ॥

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realization of the Self, it conduces to the suzerainty¹ of absolute Independence; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both inter-

nally and externally, and always fix thy mind on the eternal Self.

[¹ *Suzerainty etc.*—Because the realization of the Self, the One without a second, is the real independence, for it is everlasting Bliss, which there is nobody to dispute.]

आशां छिन्दि विषोपमेषु विषयेष्वेषंव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मविषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥३७७॥

377. Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Ātman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme.

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भुञ्जम् ॥३७८॥

378. Fixing the mind firmly on the Ideal, Brahman, and restraining¹ the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one with It—always drink joyfully of the Bliss of

Brahman in thy own Self, without a break. What is the use of other things² which are entirely hollow?

[¹*Restraining etc.*—That is, not allowing them to go outward.

²*Other things*—Pursued as means of happiness.]

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३७९ ॥

379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to liberation.

एष स्वयंज्योतिरशेषसाक्षी

विज्ञानकोशो विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षण-

मखण्डवृत्त्याऽऽमृतयाऽनुभावय ॥ ३८० ॥

380. Here shines eternally the Ātman, the Self-effulgent Witness of everything, which has the *buddhi* for Its seat. Making this Ātman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशन्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ ३८१ ॥

381. Reflecting on this Ātman continuously and without any foreign thought intervening, one must distinctly realize It to be one's real Self.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ ३८२ ॥

382. Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

विशुद्धमन्तःकरणं स्वरूपे

निवेश्य साक्षिग्यबबोधमात्रे ।

शनैः शनैर्निश्चलतामुपानयन्

पूर्णं स्वमेवानुविलोकयेत्ततः ॥ ३८३ ॥

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realize one's own infinite Self.

देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥ ३८४ ॥

384. One should behold the Ātman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, *Prāṇas*, *manas* and egoism, which are creations of one's own ignorance—like the infinite sky.¹

[¹ *Infinite sky*—Which is one and indivisible, despite the jars and other things that apparently enclose it. See the next *śloka*.]

घटकलशकुसूलसूचिमुख्यै-

गंगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥ ३८५ ॥

385. The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८६ ॥

386. The limiting adjuncts from Brahman¹ down to a clump of grass are all wholly unreal. Therefore one should realize one's own Infinite Self as the only Principle.

[¹From Brahman etc.— Even the position of Creator is a passing phase of the Self, which is greater than all its conditions.]

यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भाति दृष्टाहितत्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८७ ॥

387. That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is gone, the reality about the snake falsely perceived becomes the rope. Similarly¹ the universe is in reality the Ātman.

[¹ Similarly etc.—The rope is always the rope and never actually turns into a snake; similarly the universe also is always Brahman.]

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८८ ॥

388. The Self is¹ Brahman, the Self is Viṣṇu, the Self is Indra, the Self is Śiva; the Self is all this universe. Nothing exists except the Self.

[¹ Is—That is, appears as.]

अन्तः स्वयं चापि बहिः स्वयं च

स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं ह्यवाच्यां स्वयमप्युदीच्यां

तथोपरिष्ठात्स्वयमप्यधस्तात् ॥ ३८९ ॥

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above and also below.

[An echo of *Muṇḍaka*, II. ii. 11.]

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्

सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९० ॥

390. As the wave, the foam, the whirlpool, the bubble, etc. are all in essence but water, similarly the *Cit* (Knowl-

edge Absolute) is all this, from¹ the body up to egoism. Everything is verily the *Cit*, homogeneous and pure.

[¹From etc.—See *Śloka* 384.]

सदेवेदं सर्वं जगदवगतं बाह्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१ ॥

391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the *Prakṛti*. Are the pitcher,¹ jug, jar, etc. known to be distinct from the clay, of which they are composed? It is the deluded man who talks of "thou" and "I", as an effect of the wine of *Māyā*.

[¹Pitcher etc.—The difference, if any, is only in name and form.]

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९२ ॥

392. The *Śruti*, in the passage, "Where¹ one sees nothing else," etc. declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.²

[¹Where etc.—The reference is to *Chāndogyā*, VII. xxiv. 1.—"Where one sees nothing else, hears nothing else, knows nothing else, that is the Infinite." That is, Brahman is the only Reality.

²False superimpositions—That is, considering the knower, knowledge, and known to be distinct entities.]

आकाशवन्निर्मलनिर्विकल्पं

निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९३ ॥

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless, and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of knowledge?

[*Any other etc.*—In other words, Brahman is both subject and object.]

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं

ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।

ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं

ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्भुवम् ॥ ३९४ ॥

394. What is the use of dilating on this subject? The Jīva is no other than Brahman; this whole extended universe is Brahman Itself; the Śruti inculcates the Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman and have given up their connection with the objective world, live palpably unified with Brahman as eternal Knowledge and Bliss.

जहि मलमयकोशेऽहंधियोत्थापिताशां

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९५ ॥

395. (First) destroy¹ the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realizing Brahman, the embodiment of eternal Bliss—whose glories the scriptures proclaim—as thy own Self, live *as Brahman*.

[¹ *Destroy etc.*—Both the gross and subtle bodies are coverings over the Ātman, the Existence-Knowledge-Bliss Absolute, and freedom consists in going beyond them.]

शवाकारं यावद्भुजति मनुजस्तावदशुचिः

परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।

यदात्मानं शुद्धं कलयति शिवाकारमचलम्

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९६ ॥

396. So long as man has any regard for this corpse-like body, he is impure, and suffers¹ from his enemies as also from birth, death, and disease; but when he thinks of himself as pure, as the essence of Good and immovable, he assuredly becomes free from them; the Śrutis² also say this.

[¹ *Suffers from his enemies etc.*—Compare *Bṛhadāraṇyaka*, II. iv. 6.—“The Brāhmaṇas oust him who sees them as different from himself,” etc., and *Bṛhadāraṇyaka*, I. iv. 2.—“So long as there is a second, there is fear.”

² *Śrutis etc.*—For example *Chāndogya*, VIII. xii. 1.—“This body is mortal, O Indra,” etc.]

स्वात्मन्यारोपिताशेषाभासवंस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९७ ॥

397. By the elimination of all apparent existences¹ superimposed on the soul, the supreme Brahman, Infinite, the One without a second and beyond action, remains as Itself.²

[¹ Apparent existences—Such as egoism.

² As Itself—In Its own essence.]

समाहितायां सति चित्तवृत्तौ

परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते यतः ॥ ३९८ ॥

398. When the mind-functions are merged¹ in the Para-mān, the Brahman, the Absolute, none of this phenomenal world² is seen, whence it is reduced to mere talk.³

[¹ Merged—Through the Nirvikalpa Samādhi.

² Phenomenal world—Created by name and form, hence unreal.

³ Mere talk—On the lips of others, who are ignorant. Compare *Chāndogya*, VI. i. 4.—“All modifications are mere names and efforts of speech,” etc.]

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ३९९ ॥

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be any diversity in That which is changeless, formless, and Absolute?

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

400. In the One Entity devoid of the concepts of seer,¹ seeing, and seen—which is changeless, formless, and Absolute—whence can there be any diversity?

[¹ *Seer etc.*—Of which the phenomenal world consists.]

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१ ॥

401. In the One Entity which is changeless, formless, and Absolute, and which is perfectly all-pervading and motionless like the ocean after the dissolution of the universe, whence can there be any diversity?

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०२ ॥

402. Where the root of delusion¹ is dissolved like darkness in light—in the Supreme Reality, the One without a second, the Absolute—whence can there be any diversity?

[¹ *Root of delusion*—Ignorance.]

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।

सुपुप्ती सुखमात्रायां भेदः केनावलोकितः ॥ ४०३ ॥

403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous? Who has ever observed diversity in the unmixed bliss of the state of profound sleep?

409. ह्यस्ति विश्वं परतत्त्वबोधात्
 dhi, the
 cause and
 tions, how
 दात्मनि ब्रह्मणि निर्विकल्पे ।
 ये नाप्यहिरीक्षितो गुणे

न ह्यम्बुर्बिदुर्मृगतृष्णिकायाम् ॥ ४०४ ॥

404. Even before the realization of the highest Truth, the universe does not exist in the Absolute Brahman, the essence of Existence. In none of the three states of time¹ is the snake ever observed in the rope, nor a drop of water in the mirage.

[¹ Three states of time—Past, present, and future.]

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ ४०५ ॥

The Śrutis¹ themselves declare that this dualistic
 41. se is but a delusion from the standpoint of absolute
 This is also experienced in the state of dreamless
 sleep.

[¹ Śrutis—Kātha II. ii. 11 Bṛhadāraṇyaka, II. iv. 14, Muṇḍaka, II. ii, Chāndogya, VI. xiv., etc.]

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०६ ॥

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference¹ depends² solely on error.

[¹ *Apparent difference*—Noticed by the ignorant.

² *Depends etc.*—That is, lasts only so long as the error p

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ॥ ४०० ॥

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०१ ॥

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence.

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम् ।

निरवधिगगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०८ ॥

408. The wise man realizes in his heart,¹ through Samādhi, the Infinite Brahman, which is something² of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible, and absolute.

[¹ *Heart*—Stands for the *buddhi*.

² *Something*—Which is inexpressible in terms of speech or thought.]

प्रकृतिविकृतिशून्यं भावनातीतभावं

क्षमरसमसमानं मानसम्बन्धदूरम् ।

निगमवचनसिद्धं नित्यभस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥

409. The wise man realizes in his heart, through *Samā-dhi*, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs,¹ established² by the pronouncements of the Vedas, and ever familiar³ to us as the sense of the ego.

[¹ *Proofs*—Other than revelation, viz. direct perception and inference. Revelation also merely hints at It.

² *Established etc.*—We cannot deny the Self, for the Vedas speak of It.

³ *Ever familiar etc.*—Nobody can ever conceive that he is not. For a discussion on the subject, refer to the *Sārīraka Bhāṣya* on the *Brahma Sūtras*, I. i. 2.]

अजरमभरमस्ताभाववस्तुस्वरूपं

स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधी ॥ ४१० ॥

410. The wise man realizes in his heart, through *Samādhī*, the Infinite Brahman, which is undecaying and immortal, the positive Entity¹ which precludes all negations, which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One.

[¹ *Entity etc.*—Being the Absolute Reality, there is no room in It for any kind of *Abhāva*, such as *Prāgabdhāva* (previous non-existence, as of a jar before it was made) or *Pratishvamsābhāva* (cessation by destruction, as when the jar is broken to pieces).]

समाहितान्तःकरणः स्वरूपे

दिलोकयात्मानमखण्डवैभवं ।

विच्छिन्द्व बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ ४११ ॥

411. With the mind restrained in *Samādhi*, behold in thy self the Ātman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation¹ of thy birth as a human being.

[¹Consummation etc.—That is, *Mokṣa*, which is pre-eminently possible in a human birth.]

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१२ ॥

412. Meditate on the Ātman, which resides in thee,¹ which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One without a second, and thou shalt no more come under the round of births and deaths.

[¹Resides in thee—As thy own Being.]

छायेव पुंसः परिदृश्यमान-

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छववन्निरस्तं

पुनर्न संघत्त इदं महात्मा ॥ ४१३ ॥

413. After the body has once been cast off to a distance like a corpse, the sage never more¹ attaches himself to it, though it is visible² as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

[¹Never more etc.—Not even on his return to the normal plane after Samādhi.

²Visible etc.—It would not be perceived at all but for the effects of *Prārabdha* work, which are experienced through the body. As it is, it is just an appearance.]

सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैष स्मर्यतां वान्तवस्तु

स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१४ ॥

414. Realizing the Ātman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body, which is inert and filthy by nature. Then remember it no more, for something that has been vomited excites but disgust when called to memory.

समूलमेतत्परिदाह्य वह्नौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१५ ॥

415. Burning all this,¹ with its very root,² in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as the Ātman, the eternal, pure Knowledge and Bliss.

[¹All this—The objective universe—the non-Self.

²Root—Nescience.]

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव सक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ ४१६ ॥

416. The knower of Truth does no more care whether this body, spun out by the threads of *Prārabdha* work, falls or remains—like the garland¹ on a cow—for his mind-functions are at rest in the Brahman, the essence of Bliss.

[¹*Garland etc.*—As a cow is supremely unconcerned about the garland put on her neck by somebody, so the man of realization has got nothing to do with the body.]

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्पाति तत्त्ववित् ॥ ४१७ ॥

417. Realizing the Ātman, the Infinite Bliss, as his very Self, with what¹ object, or for whom, should the knower of Truth cherish² the body?

[¹*With what etc.*—A reproduction of the sense of *Bṛhadāraṇyaka*, IV. iv. 12. He never thinks of himself as the *Bhoktr*, the experiencer, or Jiva.

²*Cherish*—Like men of the world.]

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

यहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ ४१८ ॥

418. The *yogin* who has attained perfection and is liberated-in-life gets this as result—he enjoys eternal Bliss in his mind, internally as well as externally.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ ४१९ ॥

419. The result of dispassion is knowledge, that of knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace.

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।

निवृत्तिः परमा तृप्तिरानन्दोज्ज्वलः स्वतः ॥ ४२० ॥

420. If there is an absence of the succeeding stages, the preceding ones are futile. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course.

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२१ ॥

421. Being unruffled by earthly troubles is the result in question of knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, possessed of discrimination?

[*Earthly*—Lit. visible, i.e. those experienced in this life, as opposed to the *invisible* ones, i.e. those which are to be experienced hereafter.]

विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं तदीक्षितम् ।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नोचेद्विदां दुष्टफलं किमस्मात् ॥ ४२२ ॥

422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who¹ knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain?

[¹*One who etc.*—The man who knows the mirage laughs at the illusion and passes by, but the ignorant man runs after it, mistaking it for water. To the sage the world appears no doubt, but he knows it to be unreal and is not lured by it. Not so the man of the world.]

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ ४२३ ॥

423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action—the man who is averse to sense-pleasures?

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।

अहंभावोदयाभावो बोधस्य परमावधिः ।

लीनवृत्तेरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ ४२४ ॥

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

[Compare the *Pañcadaśī*, Chapter VI, verses 285-86: "The acme of dispassion is setting at naught even the joys of the *Brahmaloka*, the highest heaven; realization is at its highest when one identifies oneself with the Supreme Ātman as firmly as the ordinary man identifies himself with his body; and the perfection of self-withdrawal is reached when one forgets the dualistic universe as completely as in dreamless sleep."]

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्ववचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलमुघ्न्यः स मान्यो मुवि

॥ ४२५ ॥

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming¹ to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments—rare indeed is such a man, the enjoyer² of the fruits of endless merit, and he alone is blessed and esteemed on earth.

[¹Only seeming etc.—When his attendants or friends offer him food etc., he takes it but half consciously, his mind being deeply absorbed in Brahman.

²The enjoyer etc.—That is, a most fortunate man.]

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२६ ॥

426. That Sannyāsin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless, and free from activity.

[The characteristics of a man of realization are set forth in this and the next few *śloka*s. Compare *GW*, II. 55-68.]

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

मुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२७ ॥

427. That kind of mental function which cognizes only the identity of the Self and Brahman, purified¹ of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination.

[¹*Purified etc.*—Eliminating the accidental adjuncts and meditating on the common substratum, Brahman the Absolute. See *śloka* 241.]

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ ४२८ ॥

428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life.

लीनधीरपि जागर्ति जाग्रदमं विवर्जितः ।

बोधो निर्दासनो यस्य स जीवन्मुक्त इष्यते ॥ ४२९ ॥

429. He who, even having his mind merged in Brahman, is¹ nevertheless quite alert, but free at the same time from the characteristics² of the waking state, and whose realization is free from desires, is accepted as a man liberated-in-life.

[¹*Is etc.*—That is, never deviates from the ideal life of a *Jīva*.]

²*Characteristics etc*—That is, cognizing the objective world through the senses, and being attached to it, like the ignorant man.]

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ ४३० ॥

430. He whose cares¹ about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts,² and whose mind is free from anxiety, is accepted as a man liberated-in-life.

[¹*Cares etc.*—That is, how his bondage will cease, and so on.]

²*Devoid of parts*—As Brahman.]

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३१ ॥

431. The absence of the ideas of "I" and "mine"¹ even in this existing body which follows as a shadow,² is a characteristic of one liberated-in-life.

[¹*I and mine*—That one is fair or stout, etc., or that this body belongs to one.]

²*Shadow*—See *Āloka* 413.]

अतीतानुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

433. Looking¹ everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life.

[¹Looking etc.—The world is so full of diversity, yet the man of realization looks deeper, and sees the one Brahman in everything.]

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

435. The absence of all ideas of interior¹ or exterior in the case of a Sannyāsin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in-life.

[¹Interior etc.—Since there is but one Existence, Brahman.]

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ ४३६ ॥

436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, etc., as well as to his duties, is known as a man liberated-in-life.

[The *Jñānin* is free from egoism or *Abhimāna*, though he may be intensely active. This state is hinted at in this *śloka*.]

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

437. He who has realized his Brahmanhood aided¹ by the scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

[¹Aided etc.—By discriminating the Truth inculcated by the scriptures.]

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३८ ॥

438. He who never has the idea of "I" with regard to the body, organs, etc., nor that of "it" in respect of things other than these, is accepted as one liberated-in-life.

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ ४३९ ॥

439. He who through his illumination never differentiates the Jiva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life.

साधुभिः पूज्यमानेऽस्मिन्पीडयमानेऽपि दुर्जनेः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ ४४० ॥

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

यत्र प्रविष्टा विषयाः परेस्ता

नदीप्रवाहा इव वारिराशौ ।

लिनन्ति सन्मात्रतया न विक्रिया-

मुत्पादयन्त्येष यतिर्विमुक्तः ॥ ४४१ ॥

441. The Sannyāsin in whom the sense-objects directed by others¹ are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

[¹Directed by others—That is, which others thrust on him. Whatever comes within his knowledge only strengthens his identity with Brahman.]

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४४२ ॥

442. For one who has realized the Truth of Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realized his identity with Brahman, but is one¹ whose senses are outgoing in their tendency.

[¹Is one etc.—Is an ordinary sense-bound man.]

प्राचीनवासनाविषादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ ४४३ ॥

443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is—न॒, for desires get weakened through the realization of one's identity with Brahman.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४४ ॥

444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realized, the man of realization has no longer any worldly tendency.

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४५ ॥

445. One who is constantly practising meditation is observed to have external perceptions.¹ The Śrutis² mention *Prārabdha* work³ in the case of such a man, and we can infer this from results⁴ actually seen.

[¹External perceptions—Such as satisfying the physical needs or teaching enquirers.

²Śrutis etc.—The reference is to *Chāndogya*, VI. xiv. 2: "The delay in his (i.e. a *Jīvanīn*'s) case is only so long as his body lasts, after which he becomes one with Brahman."

³*Prārabdha* work—The strong resulting impression of work done in past lives which has engendered the present body (referred to in *Śloka* 451). The other two kinds of work are the *Sañcita* or accumulated (mentioned in *Śloka* 447) and the *Āgāmi* or yet to come (mentioned in *Śloka* 449).

⁴Results etc.—The continuance of the body after realization, and its experiences during that period, can only be explained by assuming that the *Prārabdha* continues to work. This is further explained in the next *Śloka*.]

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ ४४६ ॥

446. *Prārabdha* work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action.

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ४४७ ॥

447. Through the realization of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of the dream-state on awakening.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।

सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ ४४८ ॥

448. Can the good actions or dreadful sins that a man fancies himself doing in the dream-state, lead him to heaven or hell after he has awakened from sleep?

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यति च यत्किञ्चित्कदाचिद्भाविर्ममभिः ॥ ४४९ ॥

449. Realizing the Ātman, which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done.

न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्वर्मेनैव लिप्यते ॥ ४५० ॥

450. The sky is not affected by the smell of liquor merely through its connection with the jar; similarly, the Ātman is not, through Its connection with the limitations, affected by the properties thereof.

[The Ātman, like the sky, is always unattached, though the ignorant man superimposes connection with external things on It.]

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५१ ॥

451. The work which has fashioned this body prior to the dawning of knowledge, is not destroyed by that knowledge without yielding its fruits, like the arrow shot at an object.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमती ।

न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५२ ॥

452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force.

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः

सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिता-

स्तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम्

॥ ४५३ ॥

453. *Prārabdha*¹ work is certainly very strong for the man of realization, and is spent only by the actual experi-

ence of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realizing their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman.

[¹ *Prārabdha* etc.—The argument in the Śrutis in support of *Prārabdha* work being binding on even the *Jñānin* (as set forth in the first half of this *śloka* as well as in *ślokas* 445 and 451-52) is only a tentative recapitulation (*Anuvāda*) of the popular view. Strictly speaking, the *Jñānin* himself is not even aware of its existence. The truth about it is given in the last half of this *śloka* and in *śloka* 463, and reasons for this view are set forth in *ślokas* 454 and following. We may add in passing that we have here the boldest pronouncement on the exalted status of a man of realization, who is affected by nothing whatsoever in creation.]

उपाधितादात्म्यविहीनकेवल-

ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसंबन्धकथेन जायतः ॥ ४५४ ॥

. 454. For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of *Prārabdha* work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state.

न हि प्रबुद्धः प्रतिभासदेहे

देहोपयोगिन्यपि न प्रपञ्चे ।

करोत्यहन्तां ममतामिदन्तां

किन्तु स्वयं तिष्ठति जागरेण ॥ ४५५ ॥

455. The man who has awakened from sleep never has any idea of "I" or "mine" with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.

न तस्य मिथ्यार्थसमर्थनेच्छा

न संग्रहस्तज्जगतोऽपि दृष्टः ।

तत्रानुवृत्तिर्यदि चेन्मृषार्थे

न निद्रया मुक्त इतीष्यते भ्रुवम् ॥ ४५६ ॥

456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

तद्वत्परे ब्रह्मणि वर्तमानः

सदात्मना तिष्ठति नान्यदोक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे

तथा विदः प्राशनमोचनादौ ॥ ४५७ ॥

457. Similarly, he who is absorbed in Brahman lives identified with that eternal Reality and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realization has a memory of the everyday actions such as eating.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिमित्तः ॥ ४५८ ॥

458. The body has been fashioned by Karma, so one may imagine *Prārabdha* work with reference to it. But it is not reasonable to attribute the same to the Ātman, for the Ātman is never the outcome of work.

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ४५९ ॥

459. The Śrutis, whose words are infallible, declare the Ātman to be "birthless,¹ eternal and undecaying". So, to the man who lives identified with That, how can *Prārabdha* work be attributed?

[¹ *Birthless etc.*—The reference is to *Kaṭha*, I. ii. 18. "The Ātman is birthless, eternal, undecaying, and ever new (ancient), and is not destroyed when the body is destroyed."]]

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ ४६० ॥

460. *Prārabdha* work can be maintained only so long as one lives identified with the body. But no one admits that the man of realization ever identifies himself with the body. Hence *Prārabdha* work should be rejected in his case.

शरीरस्थापि प्रारब्धकल्पना भ्रान्तिरेव हि ।

अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६१ ॥

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